A

DICTIONARY

OF

WORDS

USED IN THE

EAST INDIES,

WITH FULL EXPLANATIONS;

The LEADING WORD of each ARTICLE being printed in a

NEW NUSTALEEK TYPE.

TO WHICH IS ADDED,

MOHAMMEDAN LAW & BENGAL REVENUE TERMS.

WITH

AN APPENDIX,

CONTAINING

Forms of Firmauns, Perwanehs, Arizdashts, Instruments and Contracts of Law, Passports, &c.

together with

A Copy of the original Grant from the Emperor Furrukhseer to the English East India Company, in Persian and English.

SECOND EDITION.

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PREFACE.

EVERY Gentleman, whom various circumſtances has occaſioned to reſide in the Honourable Eaſt India Company's ſettlements in Aſia, has regretted the want of a work of a ſimilar nature to that which is now laid before the Public. When in the Eaſt, terms have been uſed, in the way of buſineſs or law, which he has been unable to comprehend the meaning of; and miſtakes have ariſen owing to that want of knowledge, which has frequently led perſons into diſagreeable dilemmas. Beſides, many words and ex-

preſſions occur in the accounts of our tranſactions in the Eaſt, that are publiſhed in our own country as well as in Hindooſtaun, which the mere Engliſh reader is not able to underſtand; and therefore, when he has taken the pains to peruſe ſeveral volumes concerning our Eaſt India poſſeſſions, he has been compelled to ſit down with a very imperfect knowledge of the ſubject, becauſe he has not been in poſſeſſion of any explanatory Dictionary to refer to whenever he might be in doubt. To remedy this evil, an Indian Vocabulary was publiſhed at London in 1788, 12mo; a Dictionary of Mohammedan Law and Bengal Revenue Terms, by Mr. Gladwin, at Calcutta, in 1797, 4to; (but this work is exceedingly ſcarce in Europe;) and an Indian Gloſſary, in cr. 8vo, by Mr. Roberts, in

1800: yet neither of these works have the original words in the Persian character placed at the beginning of the articles. This defect has been often mentioned to the Editor, by various Gentlemen who have returned from the East Indies, who felt the want of such a vade mecum, and who have expressed a desire to see a work executed on a more extensive plan, such as might be useful to those who may be employed by the Company in the several departments of Government, of Law, and of Commerce. "When I arrived in India, says Mr. Roberts, what greatly added to my mortification," in not being acquainted with the native languages, "was, that when I perused a newspaper, that source of necessary information, wherein are fre-

quently inserted very interesting accounts of various occurrences, which men search after with avidity; or, when I looked into works of the authors who treated of the manners, customs, trade, culture, &c. of the people, amongst whom it was my present lot to reside, my not understanding a number of the particular terms which were made use of, left me, when I had finished, as much uninformed as before I began." This being the case, then, with almost every gentleman, as well as of Mr. Roberts, who resides in that country, the Editor has endeavoured to collect, from the best sources of intelligence, a sufficient explanation of those terms, the right understanding of which is absolutely necessary to qualify a gentleman employed by the Company, for a due discharge of his duty, or to ren-

der the perusal of different authors pleasant and profitable.

That this work might be more extensively useful, the Editor has thought fit to add an Appendix, in which is contained, among other interesting particulars, copies of Arzdashts, or Forms of Address, used in Hindoostaun; Forms of Passports, Orders, Addresses, Summonses, &c.; the proceedings of the select committee at Fort William in Bengal, relative to Gomaushtehs, Dustuks, and Chokeys; copies of Firmauns for various offices; the Firmaun granted in 1717, by the Emperor Furrukhseer, to the English East India Company, for carrying on their trade in Bengal, Bahar, and Orissa; Observations on the Era of the Mohammedans, called the Hejira, to which is added a Table of the commencement of the

years of the Hejira, as they correſpond with thoſe of the Chriſtian Era, from 1801 to 2000 incluſive; ſeveral forms of Perwanehs for various offices: rendering the whole an uſeful book of reference for the Lawyer, the Writer, the Merchant, or the Military Officer.

To a work of this nature it may not be improper to prefix, by way of Introduction, a conciſe Hiſtory of the Provinces of Bengal, Bahar, and Oriſſa; and this taſk we the more readily undertake, becauſe Calcutta is the principal ſeat of the Eaſt India trade; becauſe it was in theſe provinces that the Eaſt India Company were allowed, by a grant from the Emperor Furrukhſeer, (which grant, as above-mentioned, is given in our Appendix, p. 265, in the original Perſian, accompanied with an Engliſh tranſlation,) to

trade duty free; and becaufe it is abfolutely neceffary, that a young gentleman, deftined for that part of the world, fhould have fome acquaintance with the country to which he is going, before he fets fail for India. We fhall not, however, enter into a minute detail of the tranfactions which have taken place in thofe provinces, but confine ourfelves, more particularly, to a geographical defcription, which will, no doubt, be more interefting to thofe perfons for whofe information this vade mecum is principally intended, than elaborate accounts of the overthrow of one prince and the fetting up of another; or of the revolutions which have been effected by time or caprice; or of the battles which have

been fought with a view to acquire territory, or to oppofe the machinations of an adverfe chieftain.

INTRODUCTION.

DESCRIPTION

OF

BENGAL, BAHAR, AND ORISSA.

BENGAL.

THE province or ſoobah of Bengal is a large diſtrict of Hindooſtaun, at the mouth of the Ganges, having Thibet on the North, the kingdoms of Aracan and Tiperah on the Eaſt, the Bay of Bengal and Oriſſa on the South, and the ſoobah of Bahar on the Weſt; it being, according to the Ayeen Akbery, 400 coſs long, and 200 broad. In the time of Akber, Eſau Afghan carried his conqueſts ſo far towards the eaſt, as to enter a country called Bhatty, which has ſince been reckoned a part of the ſoobah of Bengal. Here he cauſed the kootbah, or prayer, to be read, and cauſed coins to to be ſtruck in the name of that victorious prince. Little worthy of note is related of the country of Bhatty, except that it produces vaſt quantities of mangoe trees, which yield a moſt delicious fruit: the trees do not grow ſo high as the ordinary ſtature of the human race.

The original name of this province was Bung; al was added to it from the mounds of earth (that being the appellation of thoſe mounds) which the ancient Rajahs cauſed to be thrown up in the low lands at the foot of the hills. By the emperor Aurungzebe it was called Soobah Jennut ul Belaad Bengala, i. e. the paradiſe of nations, the Soobah of Bengal. The breadth of theſe mounds was uſually about twenty cubits, and their height about ten.

According to the Ayeen Akbery, the air of Bengal is very temperate. But as this country lies almoſt entirely within the torrid zone, and in the middle of a very extenſive continent, it is ſometimes ſubject to ſuch extremes of heat, as render it very fatal to European conſtitutions. Dr. Lind is of opinion, that the climate of Bengal is the moſt dangerous in this reſpect of any of the Engliſh territories, excepting Bencoolen on the coaſt of Sumatra. Part of this unhealthineſs ariſes from the mere circumſtance of heat; for in all the ſouthern parts of India, when the wind blows over land, it is ſo extremely hot and ſuffocating as ſcarcely to be borne. The reaſon of this is clear from the mere inſpection of a map of Aſia, where it is evident that whatever wind blows over land, eſpecially in the ſouthern parts, muſt paſs over an immenſe tract of country ſtrongly heated by the ſun; and as in every part of this extenſive continent there are ſandy deſerts of very conſiderable magnitude, the

heat is thus prodigiously increased. This becomes very evident on the falling of a shower of rain at the time the land-wind prevails; for if the wind in its way passes through the shower, the air is agreeably cooled, though the sky should be ever so clear: while those who reside only at a few miles distance, but out of the direct line of the shower, will be fainting under the excessive heat. Here indeed, when the air is clear, the sun-beams are much more powerful than in our climate, insomuch that the light at noon-day is too powerful for the eyes to bear; and the large stars, as Venus and Jupiter, shine with a surprising lustre. Thus the reflexion of the sun-beams from the earth must necessarily occasion an extraordinary degree of heat in the atmosphere; so that from the winds above-mentioned very great inconveniences sometimes arise, similar to those which are occasioned by the Harmattan in Africa. Mr. Ives tells us, that it is affirmed they will snap glass if it be too much exposed to them: he has seen the veneering stripped off from a chest of drawers by their means; and they will certainly crack and chap almost every piece of wood that is not well seasoned. In certain places they are so loaded with sand, that the horizon appears quite hazy were they blow, and it is almost impossible to prevent the eyes from being thus greatly injured. They have likewise a very pernicious effect on such people as are exposed to them while sleeping. This seldom fails to bring

on a fit of the barbiers, a kind of paralytic diſtemper attended with a total deprivation of the uſe of the limbs, and which the patient never gets the better of but by removing to ſome other climate. Theſe hot winds are made uſe of with great ſucceſs for cooling liquors, by wrapping a wet cloth round the bottles, and expoſing it to the air. The reaſon of this is the very quick evaporation which takes place, and which, in every ſimilar inſtance, produces a great degree of cold.

The unhealthineſs of Bengal, however, is more particularly to be attributed to the inundations of the Ganges and Burrampooter, by means of which ſuch quantities of putreſcible matters are brought down as infect the air with the moſt malignant vapours when the waters retire. Though the rainy ſeaſon begins in Bengal only in the month of June, the river begins to ſwell in the mountains of Thibet, early in April, and by the latter end of that month in Bengal alſo. The reaſon of this is partly the melting of the ſnow on the mountains of Thibet, and partly the vaſt collection of vapours brought by the ſoutherly or ſouth-weſt monſoon, which are ſuddenly ſtopped by the high mountains of Thibet. Hence it is obvious, that the accumulation and condenſation of theſe vapours muſt firſt take place in the neighbourhood of the mountains which oppoſe them; and thus the rainy ſeaſon commences ſooneſt in thoſe places which lie neareſt the mountains.

In Bengal the waters riſe at firſt very ſlowly, increaſing only at the rate of one inch a day for the firſt fortnight. It then gradually augments to two and three inches before any quantity of rain falls in the low countries; and when the rain becomes general, the increaſe at a medium is five inches per day. By the latter end of July, all the lower parts of Bengal, contiguous to the Ganges and Burrampoorer, are overflowed, and preſent a a ſurface of water more than 100 miles wide. This vaſt collection of fluid, however, is owing in a great meaſure to the rains which fall on the low country itſelf; for the lands in the neighbourhood are overdowed ſome time before the bed of the river, is filled. It muſt be obſeved, that the ground on the bank of the river, and even to ſome miles diſtance, is higher than that which is more remote: and thus a ſeparation is made for a conſiderable time betwixt the waters of the land-flood and thoſe of the river.

As the cultivated lands in Bengal would receive damage from ſuch a copious inundation, they muſt for this reaſon be guarded by ſtrong dykes to reſiſt the waters, and admit only a certain quantity. Theſe, collectively taken, are ſaid to be more than 1000 miles in length, and are kept up at an enormous expence; yet they not always anſwer the purpoſe, on account of the looſeneſs of the earth of which they are compoſed, even though ſome are of the thickneſs of an ordinary rampart at the baſe. One particular branch of the Ganges (navigable only in the rainy ſeaſon, and then equal in riſe only to the

Thames at Chelſea, is conducted for 70 miles between dykes; and when full, the paſſengers look down upon the adjacent country as from the top of a hill.

The tide becoming leſs capable of counteracting ſuch an impetuous torrent of freſh water, the height of the inundation gradually diminiſhes as in approaches the ſea, and totally vaniſhes at the point of confluence; which is owing to the facility with which the waters of the inundation ſpread over the level of the ocean. But when the force of winds conſpires with that of the tide, the waters are retarded in ſuch a manner as ſometimes to raiſe the inundation two feet above the ordinary level; which has been known to occaſion the loſs of whole crops of rice. In the year 1763, a melancholy accident happended at Luckipour *, when a ſtrong gale of wind, conſpiring with a high ſpring-tide, at a ſeaſon when the periodical flood was within a foot and an half of its higheſt pitch, the waters are ſaid to have riſen ſix feet above their ordinary level. Thus the inhabitants a particular diſtrict were ſwept away with their houſes and cattle; and to aggravate the diſtreſs, it happened in a part of the country where it was ſcarcely poſſible to find a tree by by which a man might cling in order to ſave himſelf from impending ruin.

For the ſpace of a few days before the middle of Auguſt the inundation is at a ſtand, and then be-

* Luckipour is a diſtrict 285 miles diſtant from Calcutta.

gins to abate, by a ceſſation of rain in the mountains, though great quantities ſtill continue to fall on the low country. The inundation does not, however, in its decreaſe, always keep pace with that of the river, by reaſon of the height of the banks; but after the beginning of October, when the rain has nearly ceaſed, the remainder goes off quickly by evaporation, leaving the ground exceedingly enriched and fertile. Thus the land of Bengal is rendered highly fertile, by inundation, in like manner as Egypt is by the overflowing of the Nile, which is occaſioned by the torrents of rain which fail in Abyſſinia.

From the changing of the monſoon in October to the middle of March, the rivers are in a ſtate of tranquillity; when the north-weſt winds begin, and may be expected once in three or four days till the commencement of the rainy reaſon. Theſe are the moſt formidable enemies of the inland navigation which is carried on by means of the large rivers. They are ſudden and violent ſqualls, attended with rain; and though their duration is commonly but ſhort, ſometimes produce fatal effects; whole fleets of trading boats having been ſunk by them almoſt inſtantaneouſly. They are more frequent in the eaſtern than the weſtern part of Bengal, and happen oftener towards the cloſe of the day that at any other time: but as they are indicated ſome time before the approach by the riſing and ſingular appearance of the clouds, the traveller has commonly time enough to ſeek for a

place of ſhelter. It is in the great rivers alone that they are ſo formidable, and that about the end of May or beginning of June, when the rivers are much increaſed in width. After the commencement of the rainy ſeaſon, which varies in different parts, from the middle to the end of June, tempeſtuous weather occaſionally happens. At this ſeaſon places of ſhelter are more common that at any other time by the filling up of the creeks and inlets as the river increaſes: and, on the other hand, the bad weather, when it happens, is of longer continuance than during the ſeaſon of the north-weſters. The rivers being now ſpread to the diſtance of ſeveral miles, large waves are raiſed on them, particularly when blowing in a direction contrary to the rapid parts of the ſtream, and the danger ariſing from theſe ſhould of courſe be avoided.

In the interval between the end of the rainy ſeaſon and the beginning of the north-weſters, this navigation may be very ſafely undertaken; an ordinary degree of attention being then only requiſite to pilot the boat clear of ſhallows and ſtumps of trees. The ſeaſon of the north-weſters requires the greateſt care and attention. Should one of theſe ſqualls approach, and no creek or inlet offer for ſhelter, the ſteep bank of the rivers ſhould be always ſought as a place of ſhelter, if it is not in a crumbling ſtate, whether it be to the windward or leeward, rather than the other. If this cannot be done the flat ſide muſt be taken up with; and if it be a lee ſhore, the anchor ſhould be thrown out to pre-

vent driving upon it. In thefe cafes the maft is always fuppofed to be ftruck; and, provided this be done, and the cargo judicioufly difpofed of, there is little danger of any of the boats commonly ufed being loft.

The boats commonly employed in the inland navigation of Bengal are called budgerows, and are formed fomewhat like a pleafure-barge. Some have cabins 14 feet broad and proportionally long, drawing from four to five feet water. Their motion is very flow, not exceeding the rate of eight miles a day when moved by their oars; fo that their progrefs down the river muft depend principally on the motion of the current. From the beginning of November to the middle or latter end of May, the ufual rate of going down the ftream is about 40 miles in twelve hours, and during the reft of the year from 50 to 70 miles. The current is ftrongeft while the waters of the inundation are running off, which happens in part of Auguft and September. In many of the fhallow rivers, however, the current is exceedingly flow during the dry months; infomuch that the track-rope is frequently ufed by going downwards. In towing againft the ftream the fteep fide of the river is generally preferred on account of the depth of water, though the current runs much ftronger there than on the oppofite fide. On thefe occafions it is neceffary to provide a very long track-rope, as well for avoiding the falling pieces of the fteep bank on the one fide as the fhallow water on the other, when

it becomes neceffary to change fides through the badnefs of the tracking ground. The anchor fhould always be kept ready for dropping in cafe the track-rope breaks. The ufual rate of towing againft the ftream is from 17 to 20 miles a day; and to make even this progrefs the windings of the river require the boats to be dragged againft the current at the rate of four miles and a half an hour for 12 hours. When the waters are high, a greater progrefs will be made, notwithftanding the fuperior ftrength of the current; becaufe the filling of the river bed gives many opportunities of cutting off angles and turnings, and fometimes even large windings, by going through creeks.

The foobah of Bengal abounds with rivers, the fineft of which is the Gung, or Ganges, which rifes in the mountains that border on Thibet, in about ninety-two degrees of Eaft longitude, and about thirty-two degrees of North latitude. It croffes feveral kingdoms, running from Eaft to Weft, and then from North to South, traverfing an immenfe track of country, and falling at length into the Bay of Bengal by feveral mouths. The Hindoo priefts have a tradition, that its waters flow from the hair of Mahadeo *. From the northern moun-

* When the river, fays the fable, was firft conducted from its fource towards the ocean, by a Prince, whofe name was Bageerath, Janoo was at his devotions at the mouth of the Mahanadee, at a place called Nabobgunge. The Goddefs in paffing fwept away the utenfils for his ablutions, which fo enraged him, that he drank up her ftream; but after a while his anger was appeafed, and he let her efcape from an incifion

tains it runs through the Soobah of Dehly, Agra, Allahabad, and Bahar, into Bengal. Near the town of Cazyhuttah, in the Sircah of Barbuckabad, at which place it is called the Pudhawutty, it ſends a branch to the caſt, which empties itſelf into the ſea at Chittagong. The main river in its courſe to the ſouthward forms three ſtreams, the Sirſutty, the Jown, and the Gung, which three ſtreams are collectively called, in the Hindovee language, Tirpunny, and they are all held in high veneration by the Hindoos. The Gung, after having divided into a thouſand channels, joins the ſea at Satagong, and the Sirſutty and Jown diſcharge themſelves in like manner. The learned among the Hindoos have compoſed volumes in praiſe of theſe waters, all parts of which are ſaid to be holy, but ſome particular places are eſteemed more ſo than others. The great people have the water of the Ganges brought to them from vaſt diſtances, it being eſteemed neceſſary in the performance of ſome religious ceremonies. The water of the Ganges has been celebrated in all ages, not only for its ſanctity, but alſo on account of it its ſweetneſs, lightneſs, and wholeſomeneſs, and for, that it does not become putrid though kept for years.

There is another very large river, called Burhumpooter, (or Brimhapooter,) which runs from Khatai to Coach, and thence through Bazoohah to the ſea.

made in his thigh; and from this circumſtance of her ſecond birth, ſhe was afterwards called Janavee, or the offspring of Janoo.

By far the greater number of the riversof Bengal have their banks cultivated with rice, of which there are a variety of ſpecies. The ſoil is ſo fertile in ſome places, that a ſingle grain of rice will yield a meaſure of two or three ſeer. Some lands will produce three crops in a year. Vegetation is here ſo extremely quick, that as faſt as the water riſes the plants of rice grow above it, ſo that the ear is never immerſed.

The principal food of the inhabitans is fiſh and rice; wheat and barley not being eſteemed wholeſome. Moſt of the vegetables and animals common to other countries in the torrid zone, are alſo uſually found at Bengal. Its great produce of grain is rice, which is commonly exported thence into other countries. By various accidents, however, the crop of rice ſometimes fails, and a famine is produced; and of this there have been many inſtances in Bengal, as well as in other parts of Hindooſtaun. One of the moſt deplorable of this kind happened in the year 1770. The nabob and ſeveral great men of the country diſtributed rice gratis to the poor until their ſtocks began to fail, when thoſe donations were of conſequence withdrawn. Vaſt multitudes then came down to Calcutta, the capital Engliſh ſettlement in the province, in hopes of meeting with relief at that place. The granaries of the Company however being quite empty, none could be afforded: ſo that when the famine had prevailed a fortnight, many thouſands fell down in the ſtreets and fields; whoſe

bodies, mangled by the dogs and vultures, corupting in the air, ſeemed to threaten a plague as the conſequence of the famine. An hundred people were daily employed on the Company's account, with doolys, ſledges, and bearers, to throw them into the river. At this time the fiſh could not be eaten, the river being ſo full of carcaſes, and many of thoſe who ventured to feed upon them died ſuddenly. Hogs, ducks, and geeſe, alſo fed moſtly on carnage; ſo that the only meat that could be procured was mutton; and this, from the dryneſs of the ſeaſon, was ſo ſmall, that a quarter of it was ſcarcely a pound and a half in weight.

A very ſingular and alarming phænomenon appeared in the month of Auguſt. This was a large black cloud at a diſtance in the air, which ſometimes obſcured the ſun, and ſeemed to extend a great way over and about Calcutta. The hotter the day proved the lower this cloud ſeemed to deſcend, and for three days cauſed great ſpeculation. The bramins pretended, that this phænomenon, which was a cloud of inſects, ſhould make its appearance, three times; and if ever they deſcended to the earth, the country would be deſtroyed by ſome untimely misfortune. They ſay, that about 150 years before there had been ſuch another bad time, when the earth was parched for want of water; and this cloud of inſects made its appearance, though it came much lower the ſecond time than it had done before. On the third day, the weather being very hot, and cloudy, they deſcended, ſo low

that they could be plainly ſeen. They ſeemed to be about the ſize of a horſe-ſtinger, with a long red body, large head and eyes, keeping cloſe together like a ſwarm of bees, and, to appearance, flying quite on a line. None, however, were caught, as the people where frightened by the prognoſtications of the bramins. Whilſt it rained they continued in one poſition for near a quarter of an hour; they roſe five or ſix feet at once, and in a little time deſcended as much, until a ſtrong north-weſt wind blew for two days ſucceſſively. During its continuance they aſcended and deſcended, but more precipitately than before; and next morning the air was quite clear. For ſome days before the cloud made its appearance, the toads, frogs, and inſects, which, during the rains, made a continual noiſe through the night, diſappeared, and were neither heard nor ſeen but in the river.

The cauſe of this dreadful famine was a preternatural drought. In this country they have two harveſts, one in April, called the little harveſt, which conſiſts of the ſmaller grain; the ſecond called the grand harveſt, is only of rice. But by a drought which happened in 1769 the great harveſt of that year failed, as did alſo the little one of 1770, which produced the dreadful conſequences already recited.

Among the vegetable productions of Bengal, Mr. Ives mentions the areca tree, the woody part of

which is as tough as whalebone. Here is alſo a beautiful tree called chultæ, the flower of which is at firſt a hard green ball on foot ſtalks about four inches in length. This opens, and the calyx is compoſed of five round, thick and ſucculent leaves; the corolla conſiſts of the like number of fine beautiful white petals. After one day the corolla falls off and the ball cloſes again, and is ſold in the markets. There is a ſucceſſion of theſe for ſeveral months. The mango tree grows here alſo in plenty. Its fruit is preferred to all others in the country, excepting very fine pine-apples; the gentlemen eat little elſe in the hot months, when theſe fruits are in ſeaſon. If no wine is drank with them, they are apt to produce boils, which are troubleſome but healthful. In the walls of Bengal they have a tall tree called the tatoon, ſaid to have been firſt brought in England by Captain Birch. The leaves are of a deep ſhining green, the lower part rather paler where it is ribbed, and undulated round the edges. The fruit is of the ſize, ſhape, and colour of an olive, with a moderately thin huſk, and a kernel like that of the date; five or ſix grow on the ſame pedicle. Near Calcutta is a large ſpreading tree called the ruſſa, which makes a fine appearance when in full bloom. The natives ſay that this and another near the Dutch ſettlement are the only two in Bengal. They pretend likewiſe that they can never find the ſeed: but Mr. Ives informs us, that this is to be met with with in plenty, though

in a bad condition, the ants and other vermin being ſo fond of them, that not a ſingle pod is ever to be met with that is not touched by one or other of theſe ſpecies of inſects. This tree bears flowers of bright crimſon, and all the ſhades from thence down to a bright yellow. They are in ſuch plenty as almoſt to cover the tree, but have little or no ſmell. The fruit is a pod, of the ſhape and ſize of a large garden-bean, containing four or five fleſhy ſeeds, which eaſily fall into two when dry. They are brown on the outſide, white within, and nearly ſquare, but convex on the ſides.

Mr. Ives makes mention of a kind of birds found in Bengal, and named argill or hurgill. They are very large, and in the evening majeſtically ſtalk along like ſo many naked Indians, for which our author in fact at firſt miſtook them. On diſcovering that they were birds, he reſolved to ſhoot one of them; which, however, was very difficult to be done. The Indians ſhowed evident marks of diſſatisfaction at the attempt; and informed him that it was impoſſible to ſucceed, becauſe theſe birds were poſſeſſed by the ſouls of bramins. At laſt, however, he ſucceeded; and informs us that the bird he ſhot extended fourteen feet ten inches between the tips of the wings; from the tip of the bill to the extremity of the claw was ſeven feet and a half; the legs were naked, as was alſo one-half of the thighs; the naked parts being three feet in length. The feathers of the wings and

back were of an iron colour, and very ſtrong; thoſe of the belly were very long, and on the breaſt was a great deal of down, all of a dirty white. The bill was 16 inches round at the baſe, nearly of a triangular ſhape, and of different colours. In the craw was a land tortoiſe 10 inches long; and a large black male cat was found entire in its maw.

The houſes in Bengal are for the moſt part made of bamboos, which are of long duration. The people travel chiefly by water, eſpecially in the rainy ſeaſon. They conſtruct boats for war, burthen, and travelling. Particularly for beſieging places, they make them of ſuch a form, that, when they run aſhore, they are higher than the fort, which is thereby eaſily entered. For their journies by land they make uſe of Sokhaſens. This is a machine ſupported upon the ſhoulders of men, by a pole formed of a number of ſtraight pieces of wood joined together by iron rings. The ſides of the machine are ornamented with different metals, and over the top is thrown an arched covering made of woollen cloth, for defence againſt the ſun and rain. In theſe machines you may ſit or lie down and ſleep as conveniently as in a room of a houſe. Some alſo ride upon elephants. Horſes are very ſcarce. In ſome parts of this Soobah are manufactured hempen carpets, ſo beautiful, that they ſeem to be made of ſilk. The inhabitants of Bengal are exceedingly fond of ſalt, which is ſcarce in ſome this parts Soobah.

Diamonds, emeralds, pearls, agates, and cornelians are brought from other countries to the ſea-ports of this Soobah.

Their flowers and fruits are fine and in plenty. The beetle-nut ſtains the lips of thoſe who eat it quite red.

As to the dialect ſpoken in Bengal, it is certainly very corrupt; but notwithſtanding its corruption, it is abſolutely neceſſary to be learned, as well as the Perſian, by all thoſe who have occaſion to reſide in that part of the globe. An excellent grammar of the Bengal dialect was written by Mr. George Hadley, formerly a captain in the ſervice of the Eaſt India Company, the fifth edition of which has lately appeared, in which is given a Bengal alphabet. The board of commerce at Calcutta, and the ſeveral chiefs of the ſubordinate factories, cannot properly conduct the Company's mercantile correſpondence and negociations, without the intermediate agency of Bengal interpreters; for the whole ſyſtem of inveſtment, in every ſtage of its preparation and proviſion, is managed in the language of the country; in which all the accounts of the Aurungs (or manufacturing towns) thoſe of the Company's export warehouſe, all propoſals and letters form agents, merchants, contractors, weavers, winders, bleachers, &c. are conſtantly preſented; and into which all orders to Gomauſhtehs, Aumeens, and other officers for the purchaſe and procuration of goods muſt be tranſlated.

Mahmoodabad (the city of Mahmood) has a

fort ſurrounded by a marſh. When Sheer Khaun conquered this country, ſome of the Rajah's elephants fled into the wilds, where they have increaſed to great numbers. This Sircar produces long pepper.

The Sircar of Khaleefutabad abounds alſo with elephahts, and long pepper.

Sircar Bokla is upon the banks of the ſea. The fort is ſituated amongſt trees. On the firſt day of the moon the water begins to riſe, and continues increaſing till the fourteenth, from which time to the end of the month it decreaſes gradually every day. In the 29th year of the reign of Akber, one afternoon at 3 o'clock, there was a terrible inundation, which deluged the whole Sircar. The Rajah was at an entertainment, from whence he embarked in a boat; his ſon, Parminund Roy, with many people, climbed to the top of a Hindoo temple; and the merchants betook themſelves to the high lands. It blew a hurricane, with thunder and lightning for five hours, during which time the ſea was greatly agitated. The houſes and boats were ſwallowed up, nothing remaining but the Hindoo temple and the heights. Near two hundred thouſand living creatures periſhed in this calamity.

Sircar Choraghaut produces raw ſilk, gunneys, and plenty of Tanghion horſes. Here are abundance of fruits in high perfection, amongſt the reſt is one called the Lutken, of the ſize of a walnut, but to the taſte is ſomewhat like the pomegranate; it contains three ſeeds.

Sircar Barbuckabad is famous for a fine cloth, called Gungajel, and great abundance of oranges.

Sircar Bazooha. The forefts of this Sircar fupply timbers fit for building boats, and for the beams of houfes ; and here is an iron mine.

Sircar Sunargong. In this Sircar is fabricated a very beautiful cloth, called Caffah. In the town of Cetarehfoonder is a large refervoir of water which gives a peculiar whitenefs to the cloths that are wafhed in it.

Sircar Silhet is very mountainous. It furnifhes many eunuch flaves for the ferais (or feraglios). Here grows a delicious fruit, called Soontara, in colour like an orange, but of an oblong form. China root is produced here in great plenty, which was difcovered by fome Turks. In thefe mountains is abundance of lignum aloes. They fell the trees at the end of the rains, and leave them expofed to the weather for fome time ; atfer which they reject all thofe that are anywife rotten. The Bunjraj is a bird with a black body, red eyes, a long tail, and wings beautifully variegated, meafuring a cubit when extended ; they are eafily tamed, and will imitate the voice of any animal. The Sheergunj is another bird, which differs from the former, but in the colour of its legs and bill, which are red. They both eat flefh, and prey upon fmall birds.

Chittagong is a large city, fituated amongft trees upon the banks of the fea, and is a great empo-

rium, being the resort of christian and other merchants.

Shereefabad produces very beautiful white bullocks, of a great size, who will carry a burden of fifteen maunds, and, like camels, they bend their knees to be loaded. It is also noted for large goats and fighting cocks.

Satgong. Here are two emporiums, a mile distant from each other; one called Satgong, and the other Hooghly, with its dependencies. Satgong is famous for pomegranates.

Madurun. In this Sircar, at a place called Huneyeh, is a diamond mine were are found only small stones.

The Soobah of Bengal consists of twenty-four Sircars, and seven hundred and eighty-seven Mahls. The revenue, in the time of Akber, was fifty-nine crore, eighty-four lacks, fifty-nine thousand three hundred and nineteen dams, or sicca rupees 1,49,61,482—15—2.

A summary, but a more particular, statement of the revenues of Bengal, extracted from the Tukseem Jumma of that soobah, in the time of the emperor Akber:

	Dams.
Sircar Oudumber, or Tandeh, containing 52 mahls, — —	24,079,399½
—— Jennetabad, 66 mahls — —	1,573,196
—— Futtahabad, 31 mahls, — —	7,969,567
—— Mahmoodabad, 88 mahls, —	11,610,256
—— Khalifetabad, 35 mahls, — —	5,402,140
—— Bokla, 4 mahls, — — —	7,130,645
—— Pooreneah, 9 mahls, — — —	6,408,793

	Dams.
Sircar Tajepoor, 29 mahls, — — —	6,483,857
—— Ghoraghaut, 84 mahls, — —	8,383,072½
—— Pingerah, 21 mahls, — —	5,803,275
—— Barbuckabad, 38 mahls, —	17,451,532
—— Bazooha, 32 mahls, — —	39,516,871
—— Sunargong, 52 mahls, — —	10,331,333
—— Silhet, 8 mahls, — — —	6,681,620
—— Chatgong, 7 mahls, — —	11,424,310
—— Shereefabad, 26 mahls, —	22,488,750
—— Solimanabad, 31 mahls, —	17,629,964
—— Satgong, 53 mahls, — —	16,724,720
—— Madarun, 16 mahls, — —	9,403,400

It is generally ſuppoſed that Bengal is the richeſt and moſt populous province in the empire of Hindooſtaun. Beſides its own conſumption, which is certainly very conſiderable, its exports are immenſe. One part of its merchandiſe is carried into the inland country. Thibet takes off a quantity of its cottons, beſides ſome iron and cloths of European manufacture. The inhabitants of thoſe mountains fetch them from Patna themſelves, and exchange them for muſk and rhubarb.

But the trade of Thibet is nothing when compaied to that which Bengal carries on with Agra, Delhi, and the provinces adjacent to thoſe ſuperb capitals, in ſalt, ſugar, opium, ſilk, ſilk-ſtuffs, and an infinite quantity of cottons, and particularly muſlins. Theſe articles taken together, amounted formerly to more than 1,750,000l. per. ann. So con-

ſiderable a ſum was not conveyed to the banks of the Ganges; but it was the means of retaining one nearly equal, which muſt have iſſued thence to pay the duties, or for other purpoſes. Since the viceroys of the Mogul have made themſelves nearly independent, and ſend him no revenues but ſuch as they chooſe to allow him, the luxury of the court is greatly abated, and the trade we have been ſpeaking of is no longer of ſo much importance.

The maritime trade of Bengal, managed by the natives of the country, has not ſuffered the ſame diminution, nor was it ever ſo extenſive as the other. It may be divided into two branches, of which Cuttek poſſeſſes the greater part. Cuttek is a diſtrict of ſome extent, below the moſt weſtern mouth of the Ganges. (See hereafter.) Balaſore, ſituated upon a navigable river, ſerves it for a port. The navigation of the Maldives, which the Engliſh and French have been obliged to abandon on account of the climate, is carried on entirely from this road. Here they load their veſſels with rice, coarſe cottons, and ſome ſilk ſtuffs, for theſe iſlands, and receive cowries in exchange, which are uſed for money in Bengal, and are ſold to Europeans. The inhabitants of Cuttek, and ſome other people of the Lower Ganges, maintain a conſiderable correſpondence with the country of Aſſam. This kingdom, which is thought to have formerly made a part of Bengal, and is only divided from it by a river that falls into the Ganges, deſerves to be bet-

ter known, if what ſome authors aſſert be true, that gun-powder has been diſcovered there, and that it was communicated from Aſſam to Pegu, and from Pegu to China. Its gold, ſilver, iron, and lead mines would have added to its fame, if they had been properly worked. In the midſt of theſe riches, which were of very little ſervice to this kingdom, ſalt was an article of which the inhabitants were ſo much in want, that they were reduced to the expedient of procuring it from certain vegetable ſubſtances.

About the commencement of the preſent century, ſome Bramins of Bengal carried their ſuperſtitions to Aſſam, where the people were guided ſolely by the dictates of natural religion. The prieſts perſuaded them, that it would be more agreeable to Brama if they ſubſtituted the pure and wholeſome ſalt of the ſea to that which they uſed. The ſovereign conſented to this, on condition that the excluſive trade ſhould be in his hands; that it ſhould only be brought by the people of Bengal; and that the boats laden with it ſhould ſtop at the frontiers of his dominions. Thus have all theſe falſe religions been introduced by the influence, and for the advantage of the prieſts who teach, and of the kings who admit them. Since this arrangement has taken place, 40 veſſels from 500 to 600 tons burthen each, are annually ſent from the Ganges to Aſſam laden with ſalt, which yields 200 *per cent.* profit. They receive in payment a ſmall

quantity of gold and ſilver, ivory, muſk, eagle-wood, gum-lac, and ſilk in great quantity. Except theſe two branches of maritime trade, which, for particular reaſons, have been confined to the natives of the country, all the reſt of the veſſels ſent from the Ganges to the different ſea-ports of India belong to the Europeans, and are built at Pegu.

A ſtill more conſiderable branch of commerce, which the Europeans at Bengal carry on with the reſt of India, is that of opium. Patna (ſee hereafter) is the moſt celebrated place in the world for the cultivation of opium. The fields are covered with it. Beſides what is carried into the inland parts, there are annually 3000 or 4000 cheſts exported, each weighing 300 pounds. It ſells upon the ſpot at the rate of between 24l. and 25l. a cheſt on an average. This opium is not purified like that of Syria and Perſia, which we make uſe of in Europe; it is only a paſte that has undergone no preparation, and has not a tenth part of the virtue of purified opium.

Rice and ſugar are ſent to the coaſt of Coromandel, for which they are paid in ſpecie, unleſs they have the good fortune to meet with ſome foreign merchandiſe at a cheap rate. They ſend out one or two veſſels laden with rice, cottons, and ſilk: the rice is ſold in Ceylon, the cottons at Malabar, and the ſilk at Surat; whence they bring back cotton, which is uſefully employed in

the coarſer manufactures of Bengal. Two or three ſhips laden with rice, gum-laç, and cotton ſtuffs, are ſent to Baſſora; and return with dried fruits, roſe-water, and a quantity of gold. The rich merchandiſe carried to Arabia is paid for entirely in gold and ſilver. The trade of the Ganges with the other ſea-ports of India brings 1,225,000l. annually into Bengal.

Though this trade paſſes through the hands of the Europeans, and is carried on under their protection, it is not entirely on their own account. The Moguls, indeed, who are uſually ſatisfied with the places they hold under the government, have ſeldom any concern in theſe expeditions; but the Armenians, who, ſince the revolution in Perſia, are ſettled upon the banks of the Ganges, to which they formerly only made voyages, readily throw their capitals into this trade. The Indians employ ſtill larger ſums in it. The impoſſibility of enjoying their fortunes under an oppreſſive government does not deter the natives of this country from labouring inceſſantly to increaſe them. As they would run too great a riſk by engaging openly in trade, they are obliged to have recourſe to clandeſtine methods. As ſoon as an European arrives, the Gentoos, who know mankind better than is commonly ſuppoſed, ſtudy his character; and, if they find him frugal, active, and well informed, offer to act as his brokers and caſhiers, and lend or procure him money upon bottomry,

or at intereſt. This intereſt, which is uſually nine *per cent.* at leaſt, is higher when he is under a neceſſity of borrowing from the Sheiks.

Theſe Sheiks are a powerful family of Indians, who have, time immemorial, inhabited the banks of the Ganges. Their riches have long ago procured them the management of the bank belonging to the court, the farming of the public revenue, and the direction of the money, which they coin afreſh every year, in order to receive annually the benefit ariſing from the mint. By uniting ſo many advantages, they are enabled to lend the government 1,750,000l. 2,225,000l. or even 4,375,000l. at a time. When the government finds it impoſſible to refund the money, they are allowed to indemnify themſelves by oppreſſing the people.

The Europeans who frequent the Ganges have not been ſufficiently alarmed at this deſpotiſm, which ought to have prevented them from ſubmitting to a dependence upon the Sheiks. They have fallen into the ſnare, by borrowing conſiderable ſums of theſe avaricious financiers, apparently at nine, but in reality at thirteen *per cent.* if we take into the account the difference between the money that is lent them, and that in which they are obliged to make their payments. The engagements entered into by the French and Dutch companies have been kept within ſome bounds; but thoſe of the Engliſh company have

been unlimited. In 1755, they were indebted to the Sheiks about 1,225,000l.

The Portugueſe, who firſt frequented this rich country, had the wiſdom to eſtabliſh themſelves at Chatigan, a port ſituated upon the frontier of Arracan, not far from the moſt eaſtern part of the Ganges. The Dutch, who, without incurring the reſentment of an enemy at that time ſo formidable, were deſirous of ſharing in their good fortune were engaged in ſearching for a port which, without obſtructing their plan, would expoſe them the leaſt to hoſtilities. In 1603, their attention was directed to Balaſore; and all the companies, rather through imitation, than in conſequence of any well concerted ſchemes, followed their example. Experience taught them the propriety of fixing as near as poſſible to the markets whence they had their merchandiſe; and they failed up that branch of the Ganges, which, ſeparating itſelf from the main river at Mourcha above Coſſimbuzar, falls into the ſea near Balaſore, under the name of *Hoogbly*. The government of the country permitted them to erect warehouſes wherever there was plenty of manufactures, and to fortify themſelves upon the river.

The exports from Bengal to Europe conſiſt of muſk, gumlac, nicaragua wood, pepper, cowries, and ſome other articles of leſs importance brought thither from other places. Thoſe that are the immediate produce of the country are borax,

ſalt-petre, ſilk ſtuffs, muſlins, and ſeveral different ſorts of cotton manufactures.

It would be tedious and uſeleſs to enumerate all the places where ticken and cottons, fit for table linnen, or intended to be worn plain, painted, or printed, are manufactured. DACCA may be looked upon as the general mart of Bengal, where the greateſt variety of fineſt cottons are to be met with, and in the greateſt quantity.

The purchaſes made in Bengal by the European nations, amounted in all a few years ago to no more than 870,000l. One-third of this ſum was paid in iron, lead, copper, woollens, and Dutch ſpices; the remainder was diſcharged in money. Since the Engliſh have made themſelves maſters of this rich country, its exports have been increaſed, and its imports diminiſhed, becauſe the conquerors have carried away a greater quantity of merchandize, and pay for it out of the revenues they receive from the country. There is reaſon to believe that this revolution in the trade of Bengal has not arrived at its criſis, and that ſooner or later it will be attended with ſtill more important conſequences.

BAHAR.

This province is 120 coſs in length, from Gurhee to Rhotas, and 110 coſs in breadth from Tirhoot to the northern mountains. It has Bengal

on the Eaſt, Allahabad and Owdh on the Weſt, the mountains of Thibet on the North, and Oriſſa on the South, from which it is ſeparated by a chain of mountains.

The principal rivers of this ſoobah are the Ganges and the Sown; whatever wood, or leather, or any thing of that kind, which is ſoft, and does not ſoon periſh, is thrown into the Sown, becomes petrified. The Sown, the Nerbuddah, and the Cheleh (or Chelum), all three ſpring from one ſource, near Kurrah. The water of the Sown, is cool, pleaſant to the taſte, and wholeſome; having run to the ſouth as far as Muneyr, it then unites to the Ganges. The river Gunduck comes from the north, and empties itſelf into the Ganges near Hajeepoor.

Salgram is a black ſtone, which the Hindoos hold ſacred, paying great adoration to it. The criterions of its excellence are roundneſs, ſmallneſs, and an oily appearance. According to the difference of their forms, they have various names and properties aſcribed to them. Some of theſe ſtones are perforated with one or more holes, and ſome are quite perfect. They contain ſome gold ore. Some pretend that a worm is bred in the ſtone, which eats its way through; and others ſay, that a worm makes a paſſage into the ſtone. The Hindoos have written a large book upon the properties and virtues of this ſtone. It is a tenet of their religion, that any idol which is mutilated, thereby loſes all ſanctity, excepting theſe ſtones, which, although

broken, retain their efficacy. They are found in the river Sown, at the diftance of forty cofs from the fource.

Kerumnaffa, is a river, which, after running from the fouth to Chowfa, then empties itfelf into the Ganges; its water is greatly difcommended. The river Poonpoon runs from the fouth, and enters the Ganges at Patna. There are a number of fmaller rivers in this Soobah, of which we take no notice.

The fummer months here are very hot; but the winter is very temperate. The rains continue for fix months.

The country is continually covered with verdure, and the foil is fo hard, that, during the ftormy winds which blow here, you are not much incommoded with duft. Agriculture is here in the higheft perfection, the rice being fo excellent, and of fuch a variety of fpecies, as are no where to be equalled. Kefaree is a fmall grain, refembling peafe, which is eaten by the lower claffes of people, but it is very unwholefome. Sugar-cane is cultivated here in great abundance, and in high perfection. Mughe is that fpecies of the beetle leaf which is moft efteemed; it is of a very thin and delicate texture; of a fragrant fmell, with a beautiful colour, and the flavour is delicious. At Muneyr grows a flower, called Mujgund, refembling the Dehtoorah, and which for fragrance excels that

of every other place. Milk is here very good, and to be procured at a cheap rate.

Moſt of their houſes are roofed with tiles. Plenty of good elephants are to be procured here. The inhabitants are famous for building boats. Horſes and camels are ſcarce. Bahar is famous for parrots and goats, and they have cut goats ſo fat as not to be able to walk, being carried about upon litters. Their fighting cocks are remarkable for affording great ſport; there are alſo plenty of different kinds of hawks. Gilded glaſs is manufactured here.

In Sircar Bahar, near a village called Rajgurh, is a quarry of ſtone, reſembling marble, of which they make ornaments. Good paper is manufactured here. Geya, the place of Hindoo worſhip, is in this Sircar; they called it Birhm Geya, being conſecrated to Brahma. Here is carried on a traffic of precious ſtones, which are brought from other countries.

In Sircar Mungeer is raiſed a ſtone wall, extending from the Ganges to the mountains: and this wall is conſidered to be the boundary between Bengal and Bahar.

In Sircar Hajypoor, there are a great plenty of the fruits called Kuthul, and Budhul; ſome of the firſt are ſo large as to be too heavy a load for one man to carry.

In Sircar Chumparun, they ſow a grain called maſh, without ploughing the ground, and it requires no further attention. Long pepper grows here in the wilds.

Tirhoot has from old time been the reſidence of Hindoo learning. The water and air of this place are much celebrated. The inhabitants have a method of preſerving milk curds for a year. Buffaloes are here ſo fierce, that they will attack a tiger. Here are many lakes, the bottom of one of which is unfathomable, and the water never decreaſes. There are delightful groves of orange trees, which extended thirty coſs in the time of Akber. In the rainy ſeaſon, the deer and tigers repair to the high ſpots, where the inhabitants hunt them; the deer they ſurround with an encloſure, and take them when they pleaſe.

Rhotas is a very ſtrong fortreſs, ſituated upon a lofty mountain, of moſt difficult acceſs; it is fourteen coſs in circumference. The encloſed land is cultivated, and within this ſpace are many ſprings; and water may be procured in any part, by digging three or four ells below the ſurface of the earth. There are ſeveral lakes within the fort. In the rains there are no leſs than two hundred delightful cataracts. This Soobah contains ſeven Sircars, ſubdivided into 199 Pergünnahs. The groſs amount of revenue in Akber's time, was twenty-two crore, nineteen lacks, nineteen thouſand four hundred and four dams and a half, or ſicca rupees 55,57,985—1—3.

A ſummary, but more particular, ſtatement of the revenues of Bahar, from the Tukſeem jumma, in the time of Akber is as follows:

	Dams.
Sircar Bahar, 46 mahls, — —	33,196,390
—— Mungeer, 31 mahls, — —	109,625,981½
—— Chumparun, 3 mahls, — —	5,513,420
—— Hajypoor, 11 mahls, — —	27,331,003
—— Sarun, 17 mahls, — —	16,172,004½
—— Tirhoot, 74 mahls, — —	19,179,777½
—— Rhotas, 18 mahls, — —	40,819,493

ORISSA.

This ſoobah has Bengal on the North, the Bay of Bengal on the Eaſt, Golconda on the South, and Berar on the Weſt. Its length, according the Ayeen Akbery, is computed at forty-three coſs, and its breadth at twenty. It was formerly an independent country, conſiſting of five ſircars, which have ſince been added to the ſoobah of Bengal. In the time of the Emperor Akber, this ſoobah contained 129 brick forts. The periodical rains continue here eight months; and they have three months of winter, and only one month that is very hot. Rice is cultivated here in great abundance. The inhabitants live upon rice, fiſh, and vegetables. After boiling the rice, they ſteep it in cold water, and eat it the ſecond day. The men are very effeminate, being exceedingly fond of ornaments, and anointing their bodies with ſandal wood oil. The women cover only the lower parts of

the body, and make themſelves dreſſes of the leaves of trees. They live in huts made of the leaves of the tewar tree. Here are many idolatrous temples built of ſtone, and of great height. Their women, contrary to the general cuſtom of Hindoos, may marry two or three times. Paper and ink are ſeldom uſed here; for the moſt part they write with an iron ſtyle on the leaf of the Taar tree, and they hold the pen with the fiſt clenched.

Here are manufactures of cloth. Some elephants are found in this province. The fruits and flowers of Oriſſa are very fine, and in great plenty. The Nuſreen is a flower delicately formed, and of an exquiſite ſmell: the outer ſide of the leaves is white, and the inner is of a yellow colour. The Kewrah grows here quite common, and they have great variety of beetle leaf. They keep all their accounts in Cowris, which is a ſmall white ſhell, with an aperture in the middle, and they are found on the ſea-ſhore. Four Cowries they call a Gundah, five Gundahs a Boory, four Boories are a Pun, ſixteen Puns one Khawun (ſometimes they reckon 20 Puns to the Khawun) and ten Khawuns are a Rupee. See hereafter, p. 63.

Cuttek. At the capital bearing this name is a ſtone fort, ſituated between two rivers, the Mahanuddy and Gunjurry, the former of which is held in great veneration by the Hindoos. Within the fort are many magnificent buildings.

The country, for five or ſix coſs round the fort,

is ſo low, that in the rainy ſeaſon it is entirely under water.

In the time of Akber there was at this place is a fine palace built by Rajah Muckund Deo, conſiſting of nine ſtories. The firſt ſtory was for the elephants, camels, and horſes. The ſecond, for the artillery and military ſtores; where were alſo the quarters for the guards and other attendants. The third was occupied by the porters and watchmen. The fourth was appropriated for the ſeveral artificers. The kitchens made the fifth range. The ſixth contained the Rajah's public apartments. The ſeventh was for the tranſaction of private buſineſs. The eighth was where the women reſided; and the ninth was the Rajah's ſleeping apartments. To the ſouth of this palace is a very ancient Hindoo temple.

In the town of Purſotem, on the banks of the ſea, ſtands the temple of Jagnaut, near to which are the images of Kiſhen, his brother, and their ſiſter, made of ſandal-wood, which are ſaid to be four thouſand years old.

It is related that Rajah Inderdummun, of Neelkurburbut, ſent a learned Brahmin to pitch upon a proper ſpot for the foundation of a city. After a long ſearch, he arrived upon the banks of the ſea, which he thought, on many accounts, preferable to any place he had yet ſeen. Whilſt he was debating with himſelf whether to fix upon this ſpot, or to continue his journey in queſt of

a better, he ſaw a crow dive into the water, and, after having waſhed its body, it made obeiſance to the ſea. The Brahmin was aſtoniſhed at this ſight, and as he underſtood the language of birds, he aſked the crow the meaning of this ſtrange procedure; the crow anſwered, "I was formerly of the tribe of the Dewteh *, and from the curſe of a religious man, was transformed into this ſhape; know that this ſpot is highly favoured by the Creator of the univerſe; and whoever abides here, and applies his mind to the worſhip of God, he ſhall quickly proſper. It is a long time that I have been worſhipping in this place, and the ſeaſon for the accompliſhment of my deſires is near at hand. If you are of the number of the righteous, remain here a ſhort period, and behold, and comprehend the wonders of this land." The Brahmin, in conformity to the words of the crow remained on that ſpot; and after a ſhort time, what the crow had foretold was revealed unto him, and of which he apprized the Rajah, who built a large city, and a place of worſhip upon the ſpot where the crow had appeared. The Rajah one night, after having diſtributed juſtice, heard in a dream a voice ſaying, "On a certain day caſt thine eyes upon the ſea ſhore, when there will ariſe out of the water a piece of wood fifty-two inches long, and one and a half cubits broad; this is the true form of the deity; take it up, and keep it hidden in thine houſe ſeven days,

* Celeſtials.

and in whatever ſhape it ſhall then appear, place it in the temple, and worſhip it." It happening juſt as the Rajah had dreamt, he, as inſtructed by the revelation, called the image Juganaut, and having ornamented it with gold and precious ſtones, he placed it in the Temple, when it became the object of worſhip of all ranks of people, and is reported to have performed many miracles. It is pretended that when Callapahar conquered this country for Soliman Goorzany, he threw the wooden image of Juganaut into a fire, which having no effect upon it, he ordered it to be caſt into the ſea, from whence it was again recovered. And in order to give credit to theſe images, they relate a number of ſuch incredible ſtories.

The Brahmins waſh the images of Juganaut ſix times every day, and dreſs them every time in freſh clothes; as ſoon as they are dreſſed, fifty-ſix Brahmins attend them, and preſent them with various kinds of food. The quantity of victuals offered to theſe idols is ſo very great, as to feed twenty thouſand perſons. They alſo at certain times carry the image in proceſſion upon a carriage of ſixteen wheels, which in the Hindovee language is called Ruhth; and they believe that whoever aſſiſts in drawing it along obtains remiſſion of all his ſins.

Near to Juganaut is the temple of the ſun, in the erecting of which was expended the whole revenue of Oriſſa for twelve years. No one can be-

hold this immenſe edifice without being ſtruc with amazement. The wall which ſurr ounds th whole is one hundred and fifty cubits high, and nineteen cubits thick. There are three entrances to it. At the eaſtern gate are two very fine figures of elephants, each with a man upon his trunk. To the weſt are two ſurpriſing figures of horſemen, completely armed; and over the northern gate are carved two tigers, who having killed two elephants, are ſitting upon them. In the front of the gate is a pillar of black ſtone, of an octagonal form, fifty cubits high. There are nine flights of ſteps; after aſcending which, you come into an extenſive encloſure, where you diſcover a large dome, conſtructed of ſtone, upon which are carved the ſun and the ſtars, and round them is a border, where are repreſented a variety of human figures, expreſſing the different paſſions of the mind; ſome kneeling, others proſtrated with their faces upon the earth; together with minſtrels, and a number of ſtrange and wonderful animals, ſuch as never exiſted but in imagination. This is ſaid to be a work of ſeven hundred and thirty years' antiquity. Rajah Nurſing Deo finiſhed this building, thereby erecting for himſelf a laſting monument of fame. There are twenty-eight other temples belonging to this pagoda, ſix before the northern gate, and twenty-two without the encloſure; and they are all reported to have performed miracles.

Many pretend that at this place is the tomb of

Kebeer Mowehhed, and to this day they relate many ſtories of his ſayings and actions. He was revered both by Mohammedans and Hindoos, on account of his wiſdom and exemplary virtue. When he died, the Brahmins wanted to carry his body to be burned, and the Mohammedans inſiſted on burying it, but when they lifted up the ſheet from the bier, the corpſe could not be found.

A ſummary ſtatement of the revenues of Oriſſa, in the time of Akber, from the Tukſeem Jumma.

		Dams.
Sircar, Jelaſir, 28 mahls,	—	50,052,737
—— Buderuck, 7 mahls,	—	18,687,770
—— Cuttek, 21 mahls,	—	91,432,730
—— Kullengdundpaut, 27 mahls,		5,560,000
—— Raje Mahindrah, 16 mahls,		5,000,000

In modern times the three provinces of Bengal, Bahar, and Oriſſa, have, by the Eaſt India Company, been conſidered as under one governor, and conſequently the revenues have been taken in a collective manner. By the above ſtatements it appears, that, in the days of Akber, they were very conſiderable; but by later accounts (vid. Bolts's Conſiderations on India Affairs,) it is evident that they were greatly increaſed. By that gentleman's ſtatement the revenues which the Company collected in theſe provinces amounted, in 1765, to upwards of 3,600,000 pounds ſterling, and, according to him, they might with eaſe have been improved by

1772 to 6,000,000. The ſame gentleman, in his Conſiderations, p. 16, ſays, that the moſt authentic account which has been publiſhed of the revenues of the empire of Hindooſtaun, which, in its flouriſhing ſtate before the invaſion of Nadir Shah, is of the reign of the emperor Aurungzebe, who died in 1707; when the annual revenues are ſpecified to have amounted to 37,724,615*l.* 2*s.* 6*d.* ſterling; but thoſe of

		l.	*s.*	*d.*
Bengal were	— —	1,639,488	5	0
Bahar	— —	1,272,378	2	6
Oriſſa	— —	446,312	10	0
		3,358,178	17	6

The country of Hindooſtaun, generally ſpeaking, is in many places greatly favoured by nature for commercial advantages, and the provinces of Bengal, which are the more immediate objects of our conſiderations, above all others. This ſoobah of the empire, which was emphatically ſtiled by the emperor Aurungzebe, Jennet ul belad, (the Paradiſe of Nations,) ſpontaneouſly produces, in great abundance, almoſt every thing requiſite for the ſupport and even high enjoyment of mankind. No country can be better watered, by a variety of conſiderable ſtreams falling into or from the great rivers Pudda and Brimhapooter, which render the inland navigation very extenſive and convenient for the purpoſes of trade *. This great facility of

* The Indians of Bengal formerly carried on a conſiderable trade by ſea, and had ſome ſort of maritime

obtaining water, and the natural fertility of the foil, every where affifted by the periodical rains from May to September, render the cultivation of the earth an inviting tafk, and fo eafy as to afford the hufbandman great leifure for application even to the arts of manufacturing.

Dehly, without the aid of filver or gold mines, was, in her times of profperity, a receptacle into which the gold and filver of the greateft part of the world had been flowing by regular channels for ages, till foreign invaders interrupted its courfes. This great influx of wealth was owing, firft, to the extraordinary fruitfulnefs of the dependent dominions; fecondly, to the fober induftry of the inhabitants, either applied to agriculture, which was greatly encouraged, or to manufacturing thofe commodities which have for many ages been in efteem throughout the world; and, thirdly, to the ftrong protection that was granted to merchants.

power, as we read in many parts of Purchas's Collection; particularly, in the year 1607, an account is given of a fleet from the King of Bengal having invaded the Maldivia iflands. It is moft probable that this fleet was compofed only of coafting boats, fuch as are ftill built in fome parts of the Bay. But whatever might be the ftate of fuch natives heretofore, it is certain that the Indians have not figured in the maritime way fince the Portugueze found their way among them round the Cape of Good Hope. However, the late Angria, at Gheria on the coaft of Malabar, gave many fignal proofs of what might be done, even by an Indian navy, in Indian feas, under the direction of only one able man.

The encouragement of foreign and domestic trade was more particularly necessary in the soobah of Bengal, which, not containing mines of diamonds, gold, or silver, depended solely upon its manufactories for that very large balance of trade in its favour, which alone could enable it to pay so considerable a tribute, as hath been shewn, annually to the court of Dehly. Accordingly, as Mr. Scrafton hath expressed it, " till of late years," inconceivable numbers of merchants, from all parts of Asia in general, as well as from the rest of Hindoostaun in particular, sometimes in bodies of many thousands at a time, were used annually to resort to Bengal with little else than ready money, or bills, to purchase the produce of those provinces.

In the soobah of Bengal (comprehending Bahar and Orissa) there have been several courts of justice established, by the authority of the British legislature, as appears by the charter granted to the East India Company, January 8, 26 Geo. II. (1753,) viz.

The Mayor's Court; being a court of record, consisting of a mayor and nine aldermen, seven of which aldermen, together with the mayor, must be natural-born British subjects; and the other two aldermen may be foreign protestants, the subjects of any other prince or state in amity with Great Britain; which court is appointed a body politic and corporate, to have perpetual succession; and, being persons capable in law to sue and be sued, they, or any three or more of them, (whereof the mayor

or ſenior alderman for the time being, then reſiding in the ſettlement, to be one,) are authorized to try, hear, and determine all civil ſuits, actions, and pleas, between party and party, that may ariſe within the ſaid factories, except ſuch ſuits or actions ſhould be between the Indian natives only; in which caſe, ſuch ſuits or actions are to be determined among themſelves, unleſs both parties ſhall by conſent ſubmit the ſame to the determination of the mayor's court. And this court is further authorized to grant probate of wills, and letters of adminiſtration for the eſtates of perſons dying inteſtate. For putting this charter in execution, inſtructions have been ſent out by the Company, as drawn up by their lawyers, for the direction of this court, as to the form and method of their proceedings; which is by bill and anſwer, in imitation of the proceedings in the high court of chancery; but the court of aldermen, or a quorum of three of them, as above mentioned, when the cauſe is at iſſue, proceed to hearing, and the giving of judgment in matters of the greateſt concern, without ever appointing a jury to find damages, as is the cuſtom in England. The governor, or preſident and council of Calcutta, have, by charter, the appointment of the ſaid mayor and aldermen, who, after that nomination, are to continue for life in their reſpective offices of aldermen: but the ſame governor and council are empowered to remove, without even the concurrence of the corporation,

any alderman, upon reaſonable cauſe, of which they are left the ſole judges in India; ſuch their ſentence or adjudication of removal being only ſubject to an appeal to his Majeſty in council in England.

The COURT OF APPEALS, being alſo a court of record, conſiſting of the ſaid governor and council, any three of whom, the governor, or in his abſence the ſenior of the council being one, are authorized by the charter to receive, hear, and finally determine every cauſe appealed from the decrees of the mayor's court, in which the value ſued for does not exceed one thouſand pagodas, or about four hundred pounds ſterling; and from all their deciſions in cauſes above that ſum, there lies an appeal to the King in council, upon ſecurity being given for the payment of the ſum adjudged, with intereſt from the time of the decree, and coſts of ſuit.

The COURT OF REQUESTS, conſiſting of twenty four commiſſioners, ſelected originally by the governor and council from among the principal inhabitants of Calcutta, who are appointed by the ſaid charter to ſit every Thurſday, with powers to hear and determine ſuits in a ſummary way, under ſuch orders and regulations as ſhall from time to time be given by a majority of the court of Eaſt India Directors; which commiſſioners, or any three or more of them, are to ſit in rotation, and have full power and authority to determine all ſuch actions or ſuits as ſhall be brought before them, where the debt or matter in diſpute ſhall not

exceed the value of five pagodas, or forty ſhillings. One half of the number of the commiſſioners, being thoſe who have longeſt ſerved, are removed by rotation annually, on the firſt Thurſday of December, and an equal number are choſen by ballot from among themſelves. By the ſaid charter the governor of Calcutta, and all the members of the council for the time being, and they only, are appointed and have power to act as juſtices of the peace in and for the ſaid town of Calcutta, and all other the factories ſubordinate thereto, with the ſame powers as juſtices conſtituted by commiſſions under the great ſeal of Great Britain, in and for any part of England.

The Court of Quarter Session, conſiſting of the ſaid governor and council for the time being, any three or more of whom, the governor, or in his abſence the ſenior of the council then in Calcutta to be one, are authorized to hold quarter ſeſſions of the peace four times in the year, within the diſtricts of Calcutta, and were at all times thereafter to be a court of record, in the nature of a court of oyer and terminer and gaol delivery; and commiſſioners of oyer and terminer and gaol delivery for trying and puniſhing of all offenders and offences (high treaſon only excepted) done or committed within the diſtricts of Calcutta and the factories ſubordinate thereto: and it is thereby ordained to be lawful for the ſaid juſtices and commiſſioners reſpectively, to proceed by indictment, or by ſuch other ways and in the ſame manner as

is used in England, or as near as the condition and circumstances of the place and inhabitants will admit of, issuing their warrant or precept to the sheriff, (who is likewise elected and appointed by the said governor and council) commanding him to summon a convenient number of the inhabitants to serve as grand and petit juries; and the said justices are also authorized to do all other acts that justices of the peace and commissioners of oyer and terminer and general gaol delivery usually and legally do; and the court may assemble and adjourn at and unto such times and places as they shall judge convenient.

Besides the above-mentioned courts, established in Calcutta by the royal charter of justice, there are two others still subsisting, which were granted or connived at by the Moguls, or the Nabobs of Bengal formerly, when the Company were totally dependent on the country government. These were courts that were allowed the company for the preservation of order and good government in Calcutta, and in the limited districts formerly belonging to it, when they had no other authority for the exercise of any judicial powers.

One is the COURT OF CUTCHERRY, which, on its present establishment, is composed of the Company's servants under council, any three of whom, their president being one, upon days stated at their own option, meet for the hearing, trying, and determining, in a summary way, all matters of *meum* and *tuum* to any amount, wherein only the native inhabitants of Calcutta are concerned.

The other Cutcherry is called the Zemindary, or Foujdary Court, in which, according to late practice, presides a member of the board of council, or sometimes a servant under council, alone; his business is to enquire into complaints of a criminal nature among the black inhabitants, and in cases where the natives do not apply to the English established courts of justice; in which cases the charter directs, that the English laws only shall be observed. He proceeds in a summary way to sentence and punishment, by fine, imprisonment, condemnation to work in chains upon the roads for any space of time, even for life; and by flagellation, in capital cases, even to death. The ancient Moguls and Nabobs would not permit any of the professors of Islam to be hanged according to the English custom, esteeming that too ignominious a death for a Mohammedan to suffer; therefore, in such cases as were deemed capital, only the lash was permitted to be inflicted until death on the Mogul's subjects, Mohammedans, and Gentoos; but the officers of the court called Chawbuksuwars, or Lashbearers, are sometimes so dextrous as to be able to kill a man with two or three strokes of the Indian chawbuk. In cases which, according to the usage of this court or office, are deemed to deserve death, it has been usual for the zemindar first to obtain the approbation of the president and council, before the fatal stroke be given.

Besides the above mentioned, there is another

Cutcherry, called the Collector's Cutcherry, which has been eſtabliſhed in Calcutta ever ſince the Company had any thing to do with the collection of ground-rents. By the treaty of June 1757, the nabob Jaffier Ally Khawn granted to the Engliſh Company, as zemindars, all the lands about Calcutta, to the extent of ſix hundred yards without the ditch called the Mahrattah ditch *, which partly ſurrounds the town, and likewiſe the land lying ſouth of Calcutta, generally known by the name of the twenty-four pergunnahs.

Deſcription of the Principal Towns in Bengal, Bahar, and Oriſſa.

CALCUTTA, or FORT WILLIAM, the principal factory of the Engliſh Eaſt India Company in Bengal, ſeated on one of the branches of the river Ganges. The fort was originally built of brick and mortar, in the ſhape of an irregular tetragon. The town is very far from making a regular appearance, becauſe every one built a houſe according to his fancy. The governor's houſe is within the fort, and is reckoned the beſt piece of architecture in theſe parts. Here are convenient offices for the Company's factors and writers, with ſtore houſes for their goods, and magazines for ammunition,

* This means a ditch ſo called, which, in the year 1742, the inhabitants of Calcutta, by permiſſion of the governor and council, undertook to dig at their own expence, and carry round the ſettlement, as a ſecurity againſt the incurſions of the Mahrattahs.

About fifty yards from the fort is the church, built by the munificence of merchants refiding here. Here is a pretty good hofpital for the fick, though, it is faid, very few come out of it alive. It is governed by a mayor and aldermen, as moft of the Company's factories in India now are. In 1757 it was furprifed by Surajah ud Dowlah, nabob of Bengal, who took and plundered it; his officers confined 145 perfons in the Black Hole, a miferable dungeon, during a long night in the hotteft weather. The immediate confequence of this inhuman conduct was the fuffocation of 123, who died before morning, moft of them in a ftate of dreadful delirium. When they were locked up, the keys were carried to the tyrant Surajah ud Dowlah, and even the fcanty pittance of water which was given them at a grating, was moftly loft by the eagernefs of the fufferers to obtain a portion. This cruel act was fhortly after punifhed by the death of the tyrant, and the total defeat of his army at Plaffey; by Colonel Clive. This victory gave fo great a command of country to the Company's forces, that themfelves eftablifhed a fubahdar, Meer Jaffier, who was more friendly to the Englifh. Calcutta is 35 miles S. of Hooghly, 40 N. of the fea, and 695 N. E. of Madras. Lat. 22. 34 N. Lon. 89. 0 E.

Chandernagore, a fettlement formerly belonging to the French, but at prefent to the Englifh. It ftands on the fame branch of the Ganges

as Calcutta does, being about 25 miles N. of that place. Lat. 22. 50 N. Lon. 89. 5 E.

HOOGHLY is feated on the fame branch of the Ganges, and is a town of great extent, reaching about two miles along the banks of that river. A great trade is carried on in the various commodities of Bengal, by which 50 or 60 fhips are annually freighted, befides what is carried by other means to different towns in the neighbourhood. Saltpetre is brought hither from Patna in veffels about 50 yards long, and five broad. The inhabitants are chiefly Indians. It is 35 miles N. of Calcutta. Lat. 22. 52 N. Lon. 89. 5 E.

SERAMPORE, a confiderable town of Bengal, on the moft weftern branch of the Ganges, about midway between Calcutta and Hooghly. Lat. 22. 42 N. Lon. 89. 0 E.

BARNAGORE, a town of Bengal, where the Dutch had formerly a factory. It is about 5 miles N. by E. of Calcutta. Lat. 22. 38 N. Lon. 89. 2 E.

BISSENPORE, the capital of a diftrict of the fame name in Bengal. Lat. 23. 1 N. Lon. 88. 1 E.

BURDWAN, the capital of the Burdwan country in Bengal, is a town of large extent, inhabited by the natives, on the banks of the Dummudro river. It is 50 miles N. W. of Calcutta. Lat. 23. 15 N. Lon. 88. 37 E.

DACCA, the largeft town in Bengal, is fituated on the Bunfe river, which is a branch of the Brihmapooter. Its manufacture of cotton and filk is the beft and the cheapeft in the country. Provi-

ſions of all ſorts are remarkably reaſonable and plenty, and the inhabitants very numerous, but ſo puſillanimous, that, it is ſaid, five or ſix armed men will put a thouſand to flight. It is 150 miles N. E. of Calcutta. Lat. 23. 40 N. Lon. 91. 1 E.

COSSIMBUZAR, the capital of a diſtrict of the ſame name, on the Bogratty river, 130 miles N. of Calcutta. Lat. 24. 2 N. Lon. 88. 57 E.

MURSHEDABAD, (literally, the city of inſtructors,) is a very large town, and the capital of Beerboon. It is ſituated on the banks of the Bogratty river, which is a branch of the Ganges, 140 miles N. of Calcutta. Lat. 24. 10 N. Lon. 88. 52 E.

SILHETT, the capital of a country of the ſame name, on the Soorma river. It is 270 miles N. E. of Calcutta. Lat. 24. 50 N. Lon. 92. 30 E.

RUNGPORE, the capital of a country of the ſame name, on the Goggot river, near which the Engliſh have a factory. It is 230 miles N. by E. of Calcutta. Lat. 25. 40 N. Lon. 89. 50 E.

DINAGEPORE, capital of Dinagepore, where the Eaſt India Company have a factory. It is 212 miles N. of Calcutta. Lat. 25. 36 N. Lon. 89. 16 E.

PURNEA, capital of Purnea, 215 miles N. by W. of Calcutta. Lat. 25. 40 N. Lon. 88. 10 E.

DURBUNGA, the capital of the Tyroot country, on the Bogmutty river. It is 300 miles N. W. of Calcutta. Lat. 26. 7 N. Lon. 86. 30 E.

PATNA, the capital of a diſtrict of the ſame name in the ſoobah of Bahar, on the river Ganges, where the Engliſh have factories for ſaltpetre, bo-

rax, and raw ſilk. It alſo produces large quantities of opium. The town is very large, but the houſes are built in a ſtraggling manner. It is ſeated in a fertile country, 292 miles N. W. of Calcutta. Lat. 25. 35 N. Lon. 85. 50 E.

RAJEMAHL, a large town on the weſtern bank of the Ganges, 170 miles N. by W. of Calcutta. Lat. 24. 55 N. Lon. 88. 25 E.

MALDAH, the capital of the Maldah diſtrict, in Bengal, is ſituated on the Nagore river, which falls into the Ganges, and near which the Engliſh have a factory. It is 162 miles N. of Calcutta. Lat. 24. 56 N. Lon. 88. 45 E.

JENNUTABAD, (the city of paradiſe,) called alſo LUCKNOWTY, is a very ancient city. In modern times it has been called GOWR, but it now lies in ruins. It was formerly the capital of Bengal. There was a fine fort at this place, to the eaſtward of which is a large lake, called Chutteahputtea, in which are many iſlands. If the dams broke during the heavy periodical rains, the city was laid under water. To the northward of this fort, at the diſtance of a coſe, was a large building, a work of great antiquity, where there was a reſervoir of water called Peazbarry, which was of a very noxious property. It was uſual when a criminal was capitally condemned, to confine him in this dungeon, where, being allowed no other drink than this water, he expired in a very ſhort time. Its ruins are 150 miles N. of Calcutta. Lat. 24. 44 N. Lon. 88. 40 E.

PACHEET, the principal town of Pacheet diſtrict, 130 miles N. W. of Calcutta. Lat. 23. 34 N. Lon. 87. 28 E.

BALASORE, a town on the ſea coaſt of Oriſſa, on the Bay of Bengal, where the Portugueſe originally ſettled, in a fruitful ſoil. Lat. 21. 20 N. Lon. 87. 0 E.

MIDNAPORE, the capital of a diſtrict of the ſame name in Oriſſa, 60 miles S. W. of Calcutta. It is a large city, and is defended by two forts. Lat. 19. 10 N. Lon. 84. 56 E.

MAHAKAUNGHAUT, commonly called KOTEBPOOR, is a place of ſtrength in Oriſſa, it being defended by a ſtone fort.

NARAINPOOR, or KUNDHAR, is likewiſe a town of Oriſſa, defended by a ſtrong hill fort.

RAYN, on the borders of Oriſſa, is a very ſtrong place with three forts.

ROYPOOR, is a large town of Oriſſa, defended by a remarkably ſtrong fort.

BANSUD, a very large town of Oriſſa, generally called Huftpoor, defended by five ſtrong forts.

ATGURH, a town of the ſircar of Cuttek, in the ſoobah of Oriſſa, where there is a ſtrong fort.

POORUBDIGH, a very ſtrong town of Cuttek, in Oriſſa, defended by four forts. In the time of Akber it paid to the revenue 22,881,580 dams.

DECANDIGH, another ſtrong town of Cuttek, in Oriſſa, which is likewiſe defended by four forts, Its quota to the revenue in Akber's time was 22,065,770 dams.

A DICTIONARY OF MOHAMMEDAN LAW, *BENGAL REVENUE TERMS, &c. &c.*

عبدالله

ABDALLAH. This is an Arabic proper name, which fignifies the flave or fervant of God; from *abd* a flave or fervant, and *Allah* God.

عبدالي

Abdallies. A tribe of Afghans, alfo called Durannies. The King was fometimes, erroneoufly, called Abdally, as if it had been the name of a perfon. His authority extended over Ghezna, Candahar, Cabul, Peifhwer, with a part of Multan and Sind on the fide of Perfia, the greateft part of Khorafaun and Sheiftaun, and all Bamia, on the fide of Tartary.

آبق

Abik. An abfconded male, or female flave is termed *abik,* or *fugitive;* but an infant flave is called *zal,* or *ftrayed.*

ابس

Abis. Equal to 1s. 4d. 1-5th in Arabia, &c.

آبكاري

Abkary. A tax levied on the ſale of ſpirituous liquors.

ابكورن

Abkoorun. Preparation to aſſault.

ابواب

Aboab, or *Abwab.* Taxes aſſeſſed on the lands, over and above the original rent.

ابروان

Abrooan. A ſort of fine muſlin, manufactured ſolely for the uſe of the King's ſeraglio; a piece of which, coſting 400 rupees, or 50l. ſterling, is ſaid to have weighed only five Sicca rupees, and, if ſpread upon wet graſs, to have been ſcarcely viſible.

ابواب فوجداري

Abwab Foujdary. Permanent taxes, eſtabliſhed by Shuja Khan, on the country ſubject to the juriſdiction of the Foujdars. The office of a Foujdar being deemed oppreſſive, it was thought neceſſary to aboliſh it, and the Zemindars were obliged to pay an equivalent ſum to the amount of the income produced by that office.

ابواب تهانه داري

Abwab Tanehdar. A fee eſtabliſhed by Shuja Khan, and levied on the retailers of ſpirituous liquors and

other articles, in bazars (markets), attached to tannahs or garrisons, and payable to the cutwal, who was appointed by the commandant of the troops, to superintend the police of these markets.

اقلف

Acklif. One who has omitted circumcision; if it is on account of old age, or some other sufficient reason, his testimony is admissible; but if it has arisen from a contempt of the civil laws, by which it is enjoined, his evidence cannot be taken.

عدالت

Adawlut. A court of judicature for the trial of causes respecting property. *Adil* signifies justice or equity.

عدحق

Adhuk. A small weight or measure.

افغان

Afghan. The several tribes of Mohammedans, who inhabit the northern parts of India, are called Afghans. Some of them are spread all over India, and are generally known by the name of Patans. They are esteemed the best soldiers in the country, and have been known to perform surprising feats in war.

عهده

Ahdah. An agreement, or contract. Vide also Wadah.

عہدہ بندی

Abdabbundy. Stated periods for the diſcharge of a debt, or the payment of a ſum of money.

عہدہ دار

Abdabdar. An officer of the Moghul government; who, for a commiſſion of 2 or 3 per cent. engaged for the rents of a diſtrict (the ſettlement of which had been concluded in the name of a Zemindar) and made himſelf reſponſible for the balance. Vide *Wadabdar.*

ابک ابواب

Abbuck Abwab. A tax levied firſt by Aliverdy Khan. It was eſtabliſhed under pretence of defraying the expence of procuring chunam, or lime, from Sylhet, for the Killah, or fort at Moorſhedabad.

اہت

Abut. A perſon pledged or ſecurity for a loan.

احیا الموات

Abya al Mowaut. Any piece of ground from which no advantage can be derived, either through want of water, or from inundation, or from any other cauſe; literally, dead or waſte ground.

ایلا

Aila. In its primitive ſenſe, ſignifies *a vow.* In law, it implies a huſband ſwearing to abſtain from carnal knowledge of his wife, for any time above four months, if ſhe be a free woman, or two months if ſhe be a ſlave.

عنان شرکت عنان

Ainan Sherkut Ainan, or partnerſhip in traffic, contracted by each party, reſpectively becoming the agent of the other, but not his bail. This ſpecies of partnerſhip is when two perſons become partners in any particular traffic, ſuch as in cloths, or wheat (for inſtance); or when they become partners in all manner of commerce, indifferently. No mention, however, is to be made concerning bail in their agreement, as bail is not a condition, or a partnerſhip of this nature.

اجاره

Ajara, or *Ijara*, in its primitive ſenſe, ſignifies a ſale of uſufruct; namely, a ſale of certain uſufruct for a certain hire, ſuch as rent, or wages. In the language of the law, it ſignifies a contract of uſufruct, for a return.

اجاره

Ajarah. A farm of land.

اجاره دار

Ajarahdar. A farmer of the revenues.

اجير مشترک

Ajeer Mooſhtarek. A general or common hireling.

اعجمي

Ajemee. This term applies not only to the natives of Perſia, but to thoſe of every other country, except Arabia. The ſame as Greek and Barbarian.

اقالہ

Akala, literally, ſignifies to cancel; in the language of the law, it means the cancelling or diſſolution of a ſale.

عقدانہ

Akdanah. Marriage-fees, paid to the cauzee, or Muſulman prieſt: they are now aboliſhed.

اخارج

Akharij. A teacher of the Goiteree.

اخبارنویس

Akhbarnaveeſe. A news-writer; intelligencer.

اخري حساب خرچہ

Akhery Hiſſaub Khercha, or

واصل باقي خرچہ

Wauſil Baky Khercha. "An adjuſtment of each ryot's account, made out at the end of the year; ſtating the jumma, receipts, and balances of all the Kiſts, with the pleas for abatement of rent; which being deducted, leaves the undiſputed balance.

اخري جمع واصل باقي

Akhery Jumma Wauſil Baky. An account of the revenue of the whole village, diſtinguiſhed into jumma, receipts, and balances. It ſtates, firſt, the jumma of the preceding year, the increaſe or decreaſe which has ſince taken place, the undiſputed balance outſtanding, the ſum advanced for tucavy; and the amount of all

these constitutes the jumma to be collected in the present year. Secondly, the sums received, either of the revenue of the current, the arrears of the former, or of tucavy, are next entered, with the respective different articles of pleas for deficiences.

اخري نكاس

Akbery Nekas. An adjusted account made out at the end of the year, between the head collector of a turref, or pergunnah, and the currumcharries of each village composing such division, stating the amount collected from each individual ryot, the retrenchments in the currumchary's accounts, the sum total of the revenues received from him, and the amount remaining due from him, as well as that which is outstanding with the ryots.

اخراجات

Akhrajaut. Charges, expences, disbursements.

عاقله

Akila, one who is subject to pay *Deyit,* or the fine of blood, which is also called Akkil and Mowakil, because it restrains men from shedding blood.—Akkil, among a variety of other senses, means restraint.

عقار

Akkar, in Arabic, means houses, tenements, &c. such as is termed in the English law, real property.

اقربا

Akraba, is the plural of *Koorb,* and signifies, collectively, Kindred.

گز حالب

Aleppo Guz. A meafure equal to three quarters of a yard.

عالم گیر

Alumgeer. One of the titles of king Aurengzebe. It fignifies *conqueror of the world.*

آلتمغا

Altumgha. A Turkifh word, fignifying the *red* patent; the impreffion of the imperial feal affixed to fuch grants, being in red ink. It is a grant of land under the royal feal, conveying the property to the firft proprietor and his heirs, in perpetuity, and efcheating to government only in default of iffue, or forfeited by delinquency. An *Hufb ul Hookem,* or grant correfponding with that under the royal feal, was iffued by the Vizier, another by the Dewan of the province, and a perwannah, or order of releafe, by the Nazim, as in the cafe of jageers. It is alienable by fale, gift, or otherwife, without the approbation of government, which has never attached land held under this tenure; whilft it was under mortgage to other perfons. It is alfo; an allowance paid from the revenues as a largefs to religious men, doctors, or profeffors of fciences.

امانت

Amaunut. A depofit, or truft.

امانی

Amauny. Lands, the collections of which are neither made through a zemindar, nor farmer, but by temporary

officers, appointed by government for that purpofe: chiefly practifed in the province of Bahar.

اماري

Amaury. A canopied feat for an elephant. An open one is called *Houza* or *Howda*.

عمد

Amd. This term which fignifies *wilful,* is ufed in Mohammedan law, in a fenfe analogous to the *malicium* of the Roman law.

آمدني

Amdany. Receipts of revenue. Imports.

امير الامرا or امير

Amir or *Emir ul omra.* A title, fignifying Lord of lords, or chief of the nobles. See "Flowers of Perfian Literature," p. 7.

عمري

Amree. A life grant, or life intereft.

امريته

Amrecta. The water of immortality, the ambrofia of the Hindoo gods.

ام ولد

Am Walid. A female flave, who has borne children to her mafter. This is no uncommon thing in the Eaftern countries, it having been a fort of cuftom from early times. The Bible mentions feveral inftances of it:

انچينه

Anchinna. Valuation of the crofs.

انه

Anna. The fixteenth part of a rupee.

ارعو

Araav. Taxes which have been occafionally impofed, to enhance the original land tax.

عرش

Arifh. Fine of damage.

عرض بگوي

Ariz Beguy. The perfon who prefents all petitions, whether written, or by word of mouth.

عروض

Arooz. Property which does not confift either in money, lands, or houfes: according to fome, it fignifies houfehold furniture.

ارستها

Arfutha. A monthly running treafury account, of receipts, remittances, and difburfements; particularizing the fums, articles, and dates, and arranged under the proper heads, and made up from the Seyah Mojoodaut.

ارضامن

Arzamin. A counter fecurity given to one who is bound to another in the firft inftance.

ارضداشت

Arzdasht. An address, or memorial, so called from the two initial words always used in this address;—*it is represented.* See several forms of address in the Appendix. No I.

عرضي

Arzee. An address from an inferior; a petition.

ارزيز

Arzeez. Coin deficient in weight, or standard; not current. The word properly signifies *tin.*

اصهار

As-har, is the plural of Sahr, (pronounced in Arabic Sehr,) which is a general term for all relations, by marriage.

عشر

Ashar. Tithe. The term tithe in its primitive sense, signifies ten. Vide *Usher.*

عاشر

Ashir, is employed by the king to collect *sudekeh.* (for road duties,) on merchandize; and who is stationed on the public roads frequented by merchants, in order that they may be preserved by him from molestation. It is disputed in the *Behr ul Rayek,* that an *ashir* shall be a free man, and of any Mohammedan tribe, excepting that of Hoshem.

اشنا

Ashnaw. Purification by bathing.

عشري

Ashooree. Subject to tithe. Vide *Usheree.*

اشور

Ashore. One of the three inferior modes of marriage.

اشوامي پتري

Ashwammy Pikery. One who dispofes of another's property, having an authority fo to do.

اسامي

Assamy. Defcription, perfon, date, things, &c. Alfo, the defendant in a fuit; any perfon on whom a claim has been made.

اصل جمع

Assel Jumma. The original rents with which the lands were firft charged in the books of the Emperor, exclufive of all additions and impofitions made fince, from time to time, by the government.

عصوبته

Assoobut, in its literal fenfe, fignifies binding together the branches of a tree, a bundle of arrows, or fo forth. In its fecondary fenfe, it is ufed to exprefs the defcent of inheritances in the male line,

عتيق

Ateek. Free, or manumitted.

اتّمام

Atmaum. See Etmaum.

ابدار خانه

Aubdar Khaneh. The apartment in which water, ſherbet, &c. are cooled in ice or ſaltpetre.

امين

Aumeen. A ſupervisor, or officer employed by government, to examine and regulate the ſtate of the revenues of a diſtrict; alſo, ſometimes, an arbitrator, or umpire.

اميني دفتر

Aumeeny Dufter. The records of the Aumeens; alſo, an office for the adjuſtment of their accounts.

عامل or عامل دار

Aumil or *Aumildar.* A collector of the revenues, who is inferior to both an Aumeen and a zemindar.

عمل نامه

Aumil Nameh. A warrant, or order from government, empowering a perſon to take poſſeſſion of any land, or other property.

امن

Aumun. Low land, which yields only one crop per annum.

اورنگ

Aurung. A Place where goods are manufactured for ſale.

اورجه جمع خرج

Awarija Jumma Kherch. A running treaſury account of receipts, remittances, and diſburſements, made out annually, or at any period from the Arſutta.

اوقيه

Awkeyet. An ounce of ſilver, or a ſilver coin of that weight, value between ſix and ſeven ſhillings.

اولاد

Awlad. Children, deſcendants, male and female.

اوليا

Awleya, plural of *Walu.* This term has a multiplicity of meanings. Sometimes it ſignifies the next of kin, or other perſon entitled to exact retaliation. Vide *Walee.*

آيسه

Ayeeſa, literally, deſpairer; that is, a woman whoſe courſes are ſtopped, and who is conſequently ſuppoſed to be paſt child bearing.

ايمه

Ayma. A grant of land given by firmaun, from the king, and in ſome places ſubject to a ſmall quit rent. it is hereditary.

عينة

Aynit, is a ſale where a merchant, for inſtance, having been ſolicited by a perſon for a loan of money, refuſes the ſame, but offers to ſell goods to another on credit, at an advanced price; as if he ſhould charge fifteen dirhms for what is worth only ten, and the other perſon agrees to to the ſame. This is termed *Aynit*, or *ſubſtantial* ſale, becauſe it is a receſſion from a loan to a ſpecific ſubſtance. In other words, the merchant declines granting the loan received of him by the borrower, but agrees in lieu thereof to ſell the goods, which is a ſpecific ſubſtance.

بعدچهپی

BAADCHUPPY. Fees taken by the Moktuſſub, for affixing his ſeals to the weights.

بعدباتہ

Baadbatta. The ſetting up of a haut, or occaſional market, near another, to its prejudice.

بعن

Baans. Very high and dangerous waves made by the influx of the ſpring tides into the Ganges.

باعصنی

Baaſenee. The pipe ſaid to have been invented by Chriſhna, the Hindoo Apollo. It is a muſical inſtrument, made of a perforated Bamboo, ſimilar to our flageolet, except that each hole is not exactly divided

by notes, but ſeveral by ſemi-notes: it has a ſoft and plaintive tone, and is ſo eaſily filled, that many people blow it with their noſtrils.

باعت

Baat. A claſs of Bramins. See Batoler

بابا

Baba. Father. This is given as a very honourable title

بابو

Baboo. Lord, ſir, maſter, worſhip.

بعر

Bade, or *Ambuſht.* A tribe formed from the production of a woman of the Bice caſt with a Bramin.

بهادر

Babaudur. A military title. See Behauder.

بالادستی

Baladuſty. Exactions, or clandeſtine collections.

بالا غات

Bala Ghaut. The higher or upper gaut or Ghaut; a range of mountains, ſo called to diſtinguiſh them from the Payen Ghauts, the lower Ghauts, or paſſes.

بامبو

Bamboo. This is a ſpecies of cane, of which there are two ſorts, diſtinguiſhed as male and female, the

the former being ſolid, the latter hollow. They are both uſed by the natives in forming temporary buildings, in making mats, or as ſupporters by which men carry large burthens. The greater part of the furniture which is brought from China is made of this cane.

بامبو

Bamboo. A meaſure containing a gallon. 800 make a coyan at Bencoolen.

باندقوط

Bandikoot. A remarkably large kind of rat.

بانگ

Bang. An intoxicating herb, which many of the natives are very fond of, and it is often uſed by them with very dreadful effects. It grows like hemp, and its powers are ſimilar to laudanum, but not ſo potent.

بانگہ

Banga. A ſpecies of cotton produced, excluſively in the Dacca diſtrict, and indiſpenſibly neceſſary, though not otherwiſe of ſuperior quality, to form the ſtripes of ſome of the fineſt kinds of muſlin.

بنکسال

Bankſaul. A ſtorehouſe where ſtores are depoſited while the ſhips are unlading and refitting.

بان پرست

Ban Peruſt. A hermit; or one who, after the fiftieth year of his life, wholly renounces the world.

بانیان

Banyan. A Gentoo ſervant employed in the management of commercial affairs. Every Engliſh gentleman at Bengal has a banyan, who either acts of himſelf, or as the ſubſtitute of ſome great man or black merchant. His buſineſs is to go and enquire the prices of all goods imported and exported, and to buy and ſell for his maſter, on which he has a cuſtom of three pice per rupee. He is interpreter, ſteward, caſhkeeper, &c. Theſe Banyans are a ſet of people who have brought diſgrace upon themſelves by their chicaneries. The celebrated Major Davy, ſpeaking of the neceſſity of learning the Perſian language, as a mean of doing away theſe deceitful interpreters, who have not unfrequently agreed with the native merchant to divide what they could cheat the ſtranger of, ſays, that "hundreds of Sircars and Banyans, who now eat up two-thirds of the merchant's profits, oppreſs the country under the name of Engliſh Gomauſhtehs, and brand the characters of their maſters with infamy might be diſcarded and turned adrift; or at leaſt meet with ſuch checks, as would, in a great meaſure, put a ſtop to ſuch rogueries." See "The Flowers of Perſian Literature," p. 57. What is ſaid above relates to the Banyans of Bengal; thoſe of Bombay are merchants of a high caſt, and are men of probity.—A garment worn next to the ſkin is alſo called Banyan.

بانیان

Banyan, or *Banian Tree*, among the Hindoos is a ſacred plant: from its various branches ſhoots, exactly

like roots, iſſue, and, growing till they reach the ground, fix themſelves and become mothers to a future progeny: they thus extend as far as the ground will admit. There are two ſorts, the pipler, which is the female, and the ward, which is the male. This is the ſame tree which is called by botaniſts the ficus orientalis. The following deſcription of a Banian tree in the province of Bahar, was written by Colonel Ironſide, "Near *Manjee,* a ſmall town at the confluence of the *Dewah* (or *Gogra)* and the *Ganges,* about twenty miles Weſt of the city of *Patna,* there is a remarkably *large Tree* called a *Bur* or *Banian Tree,* which has the quality of extending its branches, in a horizontal direction, to a conſiderable diſtance from its *ſtem*; and of then dropping leafleſs fibres, or *ſcions,* to the ground, which there catch hold of the earth, take root, embody, grow thick, and ſerve either to ſupport the protracted branches, or, by a farther vegetation, to compoſe a ſecond *trunk.* From theſe *branches, other arms* again ſpring out, fall down, enter the ground, grow up again, and conſtitute a third *ſtem,* and ſo on. From the oppoſite pretty high bank of the *Ganges,* and at the diſtance of near eight miles, we perceived this tree, of a *pyramidical* ſhape, with an eaſy ſpreading ſlope from its ſummit to the extremity of its lower branches; we miſtook it at firſt for a ſmall hill. We had no *quadrant* to take its height; but the middle or principal *ſtem* is conſiderably higher, I think, than the higheſt *elm,* or other tree, I ever ſaw in *England.* The following compriſe ſome other of its dimenſions, which were taken with a cord of a given length:

	Yards.		Feet.
Diameter of the branches from North to South — — — — —	121	or	363
Diameter of ditto from North to South	125	or	375
Circumference of the ſhadow of the extreme branches, taken at the *meridian*	372	or	1116
Circumference of the ſeveral bodies or ſtems taken by carrying the cord round the outermoſt trunks — —	307	or	921

The ſeveral trunks may amount to 50 or 60.

N. B. The *dropping fibres* ſhoot down from the *knots* or joints of the boughs.

This tree, as well as the *Peepel,* and many other large trees in *India,* is a *Creeper.* It is often ſeen to ſpring round other trees, particularly round every ſpecies of the *palm.* The *Date,* or *Palmyra,* growing through the *centre* of a *Banian* Tree, looks extremely grand; and yet none of the *European* landſcape painters who have delineated views of this country have introduced this characteriſtic object into their pieces. I have frequently obſerved it alſo ſhooting from old walls, and running along them. In the inſide of a large brick well, it lined the whole circumference of the internal ſpace of it, and thus actually became a tree turned inſide out.

Under the tree ſat a *Fakir,* a *devotee.* He had been there twenty-five years; but he did not continue under the tree throughout the year, his vow obliging him to lie, during the four *coldeſt* mouths, up to his neck in the *Ganges,* and to ſit, during the four *botteſt* months, cloſe to a large fire." Vide Oriental Collections.

بار

Bar. Saturday.

باراعت

Baraat. An aſſignment or draft.

بازاجي

Barajee. An account, ſtating firſt the ſum total, and then the particulars.

باران

Baraun. Rain.

باراني

Baraunee. A cloak worn during rain.

باربرداري

Barbardarry. Expence of travelling, cooley-hire, carriage-hire, &c.

باربک

Barbek. Lord of audience.

بارلي روپي

Barelly Rupee. A ſpecies of rupees coined at the town of Barelly.

بارکه

Barga. Place of admittance, or public dewan, where audience is generally given.

بارجات

Barjaut. An oppreſſive cuſtom, by which the natives are compelled to purchaſe above the market price. Or,

بارجبي

Barjebee, or *Beree.* A tribe of Hindoos, produced by the connexion of a Bramin with a woman of the Sooder caſt.

بارجاي

Barjoy. A cuſtom of forcing the people buy goods at an exorbitant price. Likewiſe, a free grant of a ſpot of ground made by the zemindars and landholders to any of their relations, the rents of which, to prevent a loſs to the donor, are aſſeſſed upon the reſt of his poſſeſſions.

باطنه

Batena. Internal, or domeſtic.

باتولر

Batoler. Land allotted to a claſs of Bramins, called Baat, by way of charity.

باطه or بته

Batta. An extraordinary allowance paid the military when on field duty. Alſo, the agio allowance, or rate of exchange, between rupees of different ſpecies.

باتي

Batty. A word ufed on the coaft of Malabar, to exprefs rice in the hufk.

بطواره or بتواره

Batwarra. The partition or divifion of lands.

پادشاه or بادشاه

Baudfhaub or *Paudfhaub.* A king.

باغ

Baugh. A garden, generally with a houfe.

بايع

Baya. Seller.

بازار

Bazar. A conftant and eftablifhed market, in contradiftinction to haut, an occafional one.

بضاعت

Bazat. Agency.

بضي بابت

Bazee Babut, or *Bazee Duffeh.* Particular taxes, fo called from their being entered under this vague head, fpecifying no particular account on which they are levied.

بعضي جمع

Bazee Jumma. Arbitrary and unauthorized exactions made by the zemindars and landholders, over and above

the *aſſel* and *abwab jumma*; ſuch as fines for theft, fornication, quarrels, and fees on marriages, contributions made by Hindoo prieſts, acknowledgements given for the liberty of grazing cattle on commons, of ſelling ſpirituous liquors, of cutting wood, long graſs, &c. tax on money lent, on the diviſion of eſtates and property among relations, on ſúnuds of admiſſion to caſt, on ſettling in a pergunnah, and on various other occaſions.

بعضي زمين

Bazee Zemin. Land exempted from payment of revenue under various denominations, as Altumgha, Mududmauſh, Ayma, Jageer, Nuzzer Dergah, Kharidge, Mauſee, Serſhikun, Khyraut, Bermooter, Boguewitter, Naunkar, Inaum, Bhatoler, Chaukaran, Biſhnoter, Dewutter, Mohetraun, Peeraun, Fuckeeraun, Cheraghee, Nedjejote. They are therefore called Charity Lands.

بازق

Bazik. The juice of grapes, boiled until a quantity leſs than two-thirds evaporates.

بازيافت

Bazayſt. The act of reſuming alienated lands, and re-annexing them to the jumma payable to government. Reſumption of any thing.

بيبي

Beebee. A lady. The lower orders of the people frequently change this word to *Boubon*.

بیگہ

Beegah. About a third part of an acre, 1600 ſquare yards. In the Aſiatic Reſearches, vol. VI. p. 49. it is ſaid to contain 100 cubits ſquare.

بیکریک

Beekreek. A man who ſells his liberty.

بیل

Beel. An inſtrument like a large hoe.

بیلہ بندی

Beelabundy. An account of the ſettlement of a diſtrict, ſpecifying the name of each Mehal, the farmer of it, and the amount at which it is let.

بیلہ

Beelah. Properly the privy purſe, but uſually applied to expreſs funds appropriated to the maintenance of the Begum, and to other private purpoſes in the family of the Nabob.

بینا

Beena. A ſpecies of long graſs.

بیت

Beet. A ſpecies of ſickly graſs, which has prickles on it.

بیشوکرمہ

Beeſhookerma. An artiſt, ſaid to have formed the weapons for the war maintained in the Suttee Yug, between Dewta and Oſſoon, or the good and bad ſpirits,

for the ſpace of 100 years. He is ſaid to have invented the *Agneeaſter* and the *ſhet Aghnee.*

بگم.

Begum. A title given to a lady of rank.

بگ.

Beg. Sir, lord, maſter.

بحال.

Behal. Reſtored to its former, or continuing in its preſent ſtate.

بحالي سند.

Behally Sunnud. A grant reſtoring a perſon to the poſſeſſion of ſomething that he has been deprived of, or confirming to him what he at preſent enjoys.

بهادر.

Behauder. Invincible; a title beſtowed on military officers. It is often accompanied with the word *jung war*; thus, *Behaudur jung, invincible in war.*

بهاولی.

Behawilly. The partition of the actual produce of the harveſt between government and the cultivator.

بید.

Beid. The moſt ancient and venerable of the Hindoo ſcriptures. There are four beids; the Rug, the Huchur, the Sam, and the Atreburn.

بجنتري محال.

Bejentry Mehal. The revenues collected from dancing girls and muſicians.

بلع کرخ

Belaa Kerch. A principle department in the household expences of a nawaub.

بنجاري

Benjarees. Merchants who ſupply camps or towns with grain. See Brinjara.

بيوپاري

Beoparee. A petty merchant, or trafficker in ſmall articles, but chiefly in grain. He carries his merchandize upon bullocks.

برامي

Beramy. One of the five ſuperior modes of marriage. According to this method, the father by entreaty obtains a bridegroom of diſtinction, and on that account makes magnificent nuptial preſents.

بفي

Biphe. Thurſday.

بپل

Bepul. A meaſure of time, 24 of which are equivalent to a ſecond, and 68 to a pul.

برات

Beraut. An aſſignment, or draught.

برق انداز

Berk-undauz. A matchlock-man. Literally, one who throws lightning, from the Perſian word *burk* lightning, and *undakhtun* to throw.

برند

Berund. The denomination of the land, in the Moorſhedabad diviſion, ſituated to the north-eaſt of the Puda river.

بيطل

Betel. The aromatic leaf of a ſhrub, growing like a vine. The leaf is not unlike that of a kidney-bean, and grows on the ſhrub exactly in the ſame manner. This is cut ſmall, together with the Betel nut, (which is, however, the produce of a different tree,) chunàm, or fine lime, and other ingrédients, and chewed conſtantly by the natives of India, of all ranks, between meals. The leaf is called *Paan,* by the natives. The farmers of Madras pay the Company from ſix to ſeven thouſand pounds a year, for the excluſive privilege of vending it. A ſmall parcel of theſe, from the hand of a ſuperior, is always received as a pledge and aſſurance of protection. The Betel nut (called by the natives *Soopaury)* is of the ſize and appearance of a nutmeg.

بيس

Bice. The third original Gentoo tribe.

بيت

Biet. Vide *Dar.*

بيت المال

Biet ul Mal. In the marginal notes of Chulapee, on the Shereh Wekayeh, and in the *Huſb ul Mufteen,* and other books, is ſet forth, that the revenues of the

Biet ul Mal are derived from four ſources. 1. *Zekat ſewayim uſher,* with whatever the *aſhir* collects from Muſſulmaun merchants. The detail of the *ſewayim* duties is to be found in books under the head of *Zekat*.

The objects to be benefited by theſe taxes are, 1. *fakeers*; 2. *miſkeen*; 3. *aumils*; 4. *mokatebeen*; 5. *debtors*; 6. *wamandigan*; 7. *ebn us ſebeel*. A *fakeer* is a perſon whoſe property is leſs than a *miſſaub,* or if the whole of his property ſhould be the value of a *miſſaub,* yet it conſiſts merely of neceſſaries; 2. *miſkeen,* is one who is totally deſtitute of every thing, i. e. an abſolute pauper; 3. *aumil,* is the officer who collects the *ſudekat* and *uſher*; 4. *mokatub,* a ſlave, whoſe maſter ſaith to him, "Whenever you have acquired a certain value of property, and given it to me, you ſhall have your freedom;". 5. the head of debtors, requires no explanation; 6. *wamandeh,* according to Imam Abee Youſef, is a perſon in ſuch a ſtate of poverty, as not to be able to ſerve in a religions war: and according to Imam Mohammed, it is applied to one who is deſtitute of the means of going the pilgrimage to Mecca; and it has moreover been applied to a ſtudent, or any perſon who devotes his time to religious duties; 7. *ebn us ſebeel,* (or ſon of the road,) is a traveller whoſe property is in a diſtant country. It is moreover poſitively enjoined, that a perſon cannot enjoy the benefit under any of theſe deſcriptions unleſs he be in a ſtate of poverty. The office where this kind of revenue is received, is called *Biet ul Mal ſudekeh*.

The ſecond kind, is the revenue ariſing from the fifth of the ſpoil taken from infidels; and the fifth of *moadin,*

or mines, and of *rekaz*, which is treaſure under the earth, whether produced or depoſited there. The detail of the method of collecting the fifth of the ſpoil, may be learned under the head of *Seyir*; end all particulars concerning mines and hidden treaſure, may be found under the article *Zekat*.

The objects to be benefited by theſe laſt mentioned revenues are orphans, paupers, and travellers.

The third is *kheraj* and *jezeeyeh*, and whatever the *aſhir* collects from thoſe of the tribe of *Benu Tegbleb*, *Muſtamen*, and *Zimmees*. A *Muſtamen* is a perſon who is not a Muſſulman, but has taken refuge in a Mohammedan country, and dwelt there leſs than a year. A *Zimmee* is one who having agreed to pay *jezeeyeh*, (or the poll tax,) reſides in a Mohammedan country.

The perſons to be ſupported by theſe laſt mentioned revenues, are cauzees, muftees, mohtiſſubs, magiſtrates, and their dependents, as well as *hafezan*, commentators on the Koraun, teachers, ſtudents, and ſoldiers; part alſo is expended on buildings for the accommodation of travellers, in erecting bridges, digging canals, fortifications, and for preventing the invaſion of enemies. The office where theſe revenues are collected is called *Biet ul Mal kheraj*.

The fourth kind, conſiſts of eſtates without heirs; and property found on the highway, the proprietor whereof cannot be diſcovered.

This laſt fund of revenue is expended in the maintenance of poor ſick perſons, and providing them with medicines; the funeral expences of *lakeet* and *akul jenayut*, and cripples. *Lakeet* is a living infant, whoſe

parents, from the dread of famine, or for fear of being accused of adultery, have exposed it on the public road. *Akul* or *Dee yut*, is the price of blood; whatever is paid in satisfaction for the blood of a person; and *akul jenayut* here signifies, that if a person kills or maims another, or cuts off one of his limbs, and such criminal is a pauper, the price of blood, in such case, is to be paid from the *Biet ul Mal*.

It is the duty of kings and governors to keep these four kinds of revenue distinct in the *Biet ul Mal*; and whenever it happens, that the treasury of one department is exhausted to supply the deficiency from one of the others, and when the collections come in, replace the sum so borrowed.

It is also incumbent on them to distribute their benefits to those who are justly entitled to them; and not to withhold, or observe any degree of partiality in the distribution.

It is lawful for the sovereign and his officers, to take from the *Biet ul Mal* whatever is required for the service of the state, but nothing farther. It is not adviseable for a prince to enrich himself, and it is best not to take even two months together, but to receive monthly whatever may be requisite.

If the king should see a *Zimmee* dying of hunger, it behoveth him to grant relief from the *Biet ul Mal*.

بیلدار

Bildar. A man who works with a beil; a pioneer; a gunman.

برآورد

Birawird. An eſtimiate.

بسوه

Biſwa. Twenty biſwa make a beegha. Called alſo Biiwanſa.

بوده

Boodh. Wedneſday.

بوك برت

Book Bernt. A man who ſerves for his ſubſiſtence.

بوك لبي

Book Labby. Intereſt produced by uſufruct on articles pledged.

بوره توقره

Boora Tokra. An account in which the putwarree inſerts the jumma, the receipt on account of the revenue, &c. It is formed at the end of every ſix months, and a new kiſtbundy is made out therefrom.

بوره

Borah. A Mohammedan ſhop-keeper.

بوراق

Borak. Mohammed's horſe, on which he is feigned to have made his nocturnal journies to heaven.

بوسنيه

Boſſinea. A collector of villages in Rumpoor.

بونگه

Bounga. The furniture and baggage belonging to a camp.

بولي

Bowley. A well faced with stone.

بويدولر

Boydwiller. Gifts to such as are possessed of the knowledge of physic.

برامه

Brama. The Deity in his creative capacity; or rather, the secondary Deity, who is supposed by the Hindoos to be the immediate former of all things.

برامه دويان

Braman Doyan. The share of the Bramins; i. e. every perquisite, allowance, duty, or the donation, that has been, or may be, appropriated for the maintenance of the Bramins, or other religious persons.

برامن

Braman, or *Bramin.* A divine or theologian. This is the first and principal cast of the four grand divisions of Gentoos, who are, by reason of their birth, of the sacerdotal order. They shed no blood on any account, and eat no flesh, because they believe in the transmigration of souls; and even vegetables which have been prepared by any other cast than their own they cannot touch: they can only marry with persons

of their own caſt, becauſe all others are inferior: their natural duty, according to the *Veds*, is peace, ſelf-reſtraint, patience, rectitude, wiſdom, and learning; as they were produced from the mouth of Brama, they are to pray, to read, to inſtruct.

برانلتورو زمين

Branoltoro Zemeen. Lands granted to the prieſts in charity.

برهم

Bribm. The ſpirit of God. The Hindoos believe, that it is abſorbed in contemplation, is preſent in every part of ſpace, and is omniſcient.

برنجاره

Brinjara, or *Brinjaries.* People who ſupply the army with neceſſaries of all kinds. They carry their goods on camels, elephants, horſes, &c. &c.: when there is danger they are eſcorted by a detachment from the army. Brinjara is derived from *brinj*, rice, and *ara*, bringing. Theſe people belong to no particular caſt, or any particular part of Hindooſtaun; they live in tents, and travel about the country; many of them have large droves of cattle belonging to them: they are governed by their own particular laws and regulations; they come frequently to towns on the ſea-coaſt with wheat, &c. and in exchange take away ſpices, cotton, and woollen cloths, but principally ſalt, which they carry to the interior parts of the country; they are rarely moleſted, even in war-time, except by being ſometimes

preſſed into the ſervice of an army to carry baggage or proviſions; but ſo ſoon as their ſervices are no longer wanted they are paid and diſmiſſed.

بکشی

Bukſhy. Paymaſter of the forces, &c. and treaſurer.

بلبل

Bulbul. A bird of India and Perſia, greatly reſembling the nightingale. The Bulbul of Bengal is larger than that of Perſia. In Bengal they are trained to fight. Of the fighting Bulbul of Bengal an engraving is given in the Oriental Collections, vol. I. The bird from which the repreſentation was taken, was ſhot at Sunderbunds, near Calcutta, in December 1795, by a gentleman deſirous of ſending to Europe a correct drawing of that celebrated feathered ſongſter, ſo familiar to every reader of the odes of Haufez, the works of Saadee, and the other poets of Perſia, as the people of the country aſſured him that this was the genuine Bulbul, a word which we commonly tranſlate Nightingale, the note of the Perſian bird reſembling that of our Philomel. The gentleman who ſent the drawing from which the engraving above mentioned was taken, ſays, that its note, though wild and pretty, had not by any means the plaintive ſweetneſs of the lengthened ſtrains, which charm the inhabitants of the ſouthern parts of Europe. A Perſian writer ſays, " He is called in the Perſian tongue Hazardaſitaun, or the bird of a thouſand ſongs: he is one of the ſmaller birds, &c." He alſo ſays, in relating the common opinion of the Perſians,

that " the Bulbul has a paſſion for the roſe, and that whenever he ſees a perſon pluck a roſe from a tree, he laments and cries," &c. &c. In Bengal, thoſe who train the Bulbul to fight, hold one oppoſite to another by a ſtring ſufficiently long to allow him to fly at and peck his adverſary.

بلنل

Bulnul. A fiſhermen who keeps boats on the river.

بنداري

Bundary. Magazines and other offices for the magiſtrate. The treaſury.

بندر

Bunder. A port or place where duties are collected. A cuſtom houſe.

بندها

Bundha. Dams or banks to ſecure lands againſt inundations from adjacent rivers.

بندوبست

Bundobuſt. Literally, tying and binding. The regulation of any affairs. The diſcipline of the army, and generally uſed for the ſettlement of the Bengal revenues.

بنگالو

Bungalow. A cottage or warehouſe. A thatched houſe with wall of mud or matting.

براوند

Burawind. An eſtimate.

برمتر

Burmuter. Land appropriated to the ſupport of Bramins.

برن سنکر

Burrun Sunker. The general denomination of all the tribes produced by the intermixture of two different tribes. Theſe are moſtly retail dealers in petty articles.

برت

Burt. Charitable grants of lands or money amongſt the Hindoos in general; but they are confined to no particular claſs or order of them.

بیع

Buya. Sale.

بیانه

Byna. Earneſt given to a bargain.

بیس

Byſe. A ſeal. The ſeal of Tippoo Sultaun was a cypher formed by the intermixture of the letters of the words Nabbee Maulik, which ſignify, The prophet is maſter.

قبولیت

Caboolcut. An engagement.

کفیله

Caffeelas. Thefe are large companies of merchants or traders, who travel from the interior part of the country. They tranfport their goods on oxen.

کہاون

Cabawn, Cabawun, or *Caoun.* Pronounced *cown.* Sixteen puns of cowries, equal to about eight pence, Englifh money.

کلاري

Calarry, Caallaree, or *Kallaree.* A falt work, commonly called falt pans.

قلمدان

Callum-daun, literally, a pen cafe, but generally ufed for a ftandifh. The word is derived from *callum, a pen,* and *daun* (from *daufhtun to have* or *hold) a fheath* or *cafe.* It is likewife the enfign of the vizarut.

قلم تراش

Callum-tirau∫b. A penknife.

خلصه شریفه

Calfa Shereefa. Vide Khalfa.

خمر محال

Camar Mehal. (Khemr.) Places where arrack and fpirituous liquors are fold.

کندرین

Candarin. Ten candarines make a mace in money and weight, in China.

کندي

Candy. A weight equal to 560lbs. at Amjengo, Bombay, and Onore; 500lbs. at Bengal and Fort St. George; 600lbs. at Callicut and Tellicherry.

قانون گو

Canoongoe. An expounder of the laws and cuftoms. In the vigour of the Moghul government, the duty of this officer was to keep counterparts of all accounts of new eftablifhments of villages, transfers of land, and other circumftances, which occafioned a change in the ftate of the country. Every fale and deed of transfer, the meafurement, boundaries, and divifion of land, were regiftered in the public records which contained a complete hiftory of all alterations that took place in the ftate of landed property, throughout the country. The Canoongoe was referred to on every point that refpected the finances, or civil government, in all difputes concerning lands; it ferved frequently as a guide, in impofing, or collecting the revenues, and was a check on the embezzlements and exactions of the zemindars and other public officers.

کپاس

Capaas. Bengal cotton, in contradiftinction of that of Bombay or Surat.

كاركن

Carcoon. A civil officer under the zemindars, and alſo in the offices of government, whoſe buſineſs it is to keep exact accounts of the collections.

كرط

Carret. A ſmall of piece of money, equal to an eighth part of a penny. Five and a quarter make a caveer, and ſeven a comaſhee, at Mocha, and in Arabia, &c.

كاش

Caſh. Ten caſh make a candarin in China, and 80 a fanam at Fort St. George.

كاست

Caſt. A tribe. There are four original caſts or tribes among the Hindoos, viz. the Bramin, the Chehteree, the Bice, and the Sooder. Each of theſe are ſubdivided into many more. There is a fifth caſt called the Burrun Sunker; below which are the Pariars or Chandalas. The followers of Mohammed have alſo four head or principal caſts who reſide in Hindooſtaun.

كتي

Catty. A weight equal to 19 ounces and three quarters. In China 100 make a pecul.

كوير

Caveer. Equal to 27 fortieths of a penny. 80 caveers make a Spaniſh dollar in Arabia, &c. or a Mocha

dollar at Mocha; and 40, a Spanish dollar at Beetlefukee.

كافر

Cauffer. This is a term of the greatest abuse. It implies one who has neither the fear of God nor man before his eyes.

قاضي

Cauzy. A Mohammedan judge.

قاضي القضات

Cauzy ul Kezaat. That is, Judge of Judges, or head judge.—There is one at Moorshedabad, whose deputies are established in most of the Bengal districts. The Cauzy ul Kezaat formerly held a court at Moorshedabad, which took cognizance of causes concerning marriage contracts and settlements, the division of inheritances, testaments, &c. At present this judicial power is not exercised by the Cauzy, being absorbed by the Dewanny, or Foujdary jurisdictions. The Cauzy ul Kezaat has now a seat in the Nizamut Adawlut, at Moorshedabad; but the separate authority of himself and his deputies, seem confined to giving Fetwas, celebrating Mohammedan marriages, and attesting with his seals all deeds of purchase, mortgages, settlements, and the like.

کاولی

Cawelly. Fees which the polygar received for watching and taking care of the crop.

خان

Cawn. See Khan.

چبوتره

Chaboutra. A tribunal.

چاکران

Chakeraun. Account of the lands appropriated to the maintance of public ſervants.

چاکران زمین

Chakeraun Zemeen. Lands appropriated to the maintenance of public ſervants.

چاکره

Chakra. A kind of diſcus with a ſharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the center.

چہلستون

Chaliſtoon. A building ſupported by 40 pillars; (from *chalis* forty, and *toon* a pillar. The palace at Patna, which is appropriated to the uſe of the Shawzata, has this number of pillars; whence its name.

چہانداله

Chandalah. Chandalahs, among the Hindoos, are ſuch as have been turned out of their caſts. Their condition, after this excommunication, is the loweſt degradation of human nature. No perſon of any caſt will have the leaſt communication with them. If one

approaches a perſon of the Nair caſt, he may put him to death with impunity. Water and milk are conſidered as defiled by their ſhadow paſſing over them.

چاندنی چوق

Chandni Chok. The name of a ſquare bazar.

چهار شمبه

Chaur Shumbeh. Wedneſday; literally, the fourth day after the Sabbath.

چهارکب

Chaurkub. The upper robe or garment, which is never conferred on any but princes of the blood, the vizeer of the emperor, or the ameer ul omra.

چابک

Chawbuk. A kind of laſh, uſed at the cutcherry court to flog delinquents. This word has the genera ſenſe of the Engliſh word whip.

چابکسوار

Chawbukſuwar. The floggers appointed to uſe the chawbuk.

چهتری

Chehteree. The ſecond of the four grand caſts of the Hindoos: they are ſaid to have proceeded from the arms of Brama, which ſignifies ſtrength: it is therefore their duty to act the ſoldier and the governor.

چهیله

Chela. A favourite ſlave, adopted by his maſter.

چهلر کار

Cheller Cab. The ſecond, or after crop, gathered in April and May.

چندال

Chendal. A mean tribe of Hindoos, which roſe from the connexion of a man of the Sooder with a woman of the Bramin caſt; their duty is to feed dogs and aſſes: they are not to live in the town: they are executioners, and are to caſt out the bodies of ſuch as die without heirs.

چراغی

Cheraughee. Land beſtowed for the proviſion of illuminations, &c. of a Mohammedan moſque, or tomb.

چهرمکر

Chermakar. Shoemakers, or workers in leather—a tribe of Gentoos, who are deſcended from a man of the Abheir caſt having had connexion with a woman of the Bice caſt.

چهدام

Ch,hedam. A kind of money. Twenty cowries make a ch,hedam.

چکربردشی

Chickerberdeſhee. Compound intereſt.

چالان

Chillaun. An invoice of treaſure.

چتری

Chitree. Au umbrella.

چته or چٹه

Chittah. An account of all the lands of a village, divided into dangs or portions, according to the order of time in which they were meaſured. It contains the quantity of land in each dang, a deſcription of its boundaries, the articles it produces, and the name of the ryot who cultivates it. Wherever a meaſurement takes place, which is generally in the courſe of ten or twelve years, ſuch an account is drawn out, and ſigned by the Gomauſhteh, and depoſited with the Putwary of the village.

چوکی

Chokey. A guard, watch-houſe. Alſo a place appointed in different parts, of the country, for receiving the public cuſtoms and duties upon all branches of foreign and inland trade paſſing through theſe diſtricts, and not included in Duſtuk privileges. Generally underſtood to be a cuſtom-houſe ſituated by the river ſide, where all boats pay a toll to the Nuwaub.

چوکیدار

Chokeydar. The officer of a guard. Likewiſe, a watchman. By the "Gentoo Laws, or Ordinations

the Pundits," it appears, that "Whoever are appointed by the magiſtrate for the protection of any city or town, ſhall be held to protect ſuch city or town: if any thing be ſtolen in ſuch city or town, and thoſe perſons cannot produce the thief, they ſhall make good the article ſtolen."—"If the guards and watchmen find any ſtolen articles upon a thief, and do not know the owner of thoſe articles, the magiſtrate ſhall detain in ſafe cuſtody thoſe goods for one year; if, within the year, the owner of the goods ſhould come and prove his property therein, the magiſtrate ſhall give up the things to him; and if there is no owner, he ſhall keep the goods to himſelf."—"If the guards and watchmen find any ſtolen articles upon a thief and do not know the owner of thoſe articles, the magiſtrate ſhall detain the goods in ſafe cuſtody for one year; if, within this year, the owner of the goods ſhould not appear, he ſhall give one quarter ſhare of the goods to the watchmen, and keep the remaining three quarters thereof to himſelf."—"If a watchman hath found any ſtolen goods, and a perſon ſhould ſay, "This article is my property," he ſhall then enquire of that perſon, what article it was that was ſtolen from him, and of what kind it was, and of what ſize or quantity, and from what place, and on what day it was ſtolen? Then, if that perſon, according to each queſtion, can give in an anſwer with proof, the magiſtrate ſhall give up the article to him; if he cannot bring proof, then, whatever was the value of the thing claimed, the magiſtrate ſhall take ſo much from him as a fine."

چهوراچتهی

Choorchitty. A deed of releaſe.

چولتري

Choultry. An open houſe for travellers, ſimilar to a Turkiſh caravanſera. A bramin always reſides in or near it, to keep it clean, and to furniſh travellers with water, &c. he is maintained by an endowment.

چوتہ

Chout. A fourth part. This demand of the Mahrattahs, was firſt publicly acquieſced in by Syed Huſſein Khan, Soobahdar of the Dekkan, under the Emperor Ferukhſeer, in 1716. The Emperor, Mohammed Shah granted the Mahrattahs permiſſion to levy the chout from Bengal, in revenge for the uſurpation of Aliverdy Khan; who, to get rid of it, ceded all Oriſſa, excepting Midnapore and Jellaſore, to the Mahrattahs, in perpetuity, in lieu thereof; but at the ſame time eſtabliſhed an abwab under this head, at the rate of one-ſeventh of the aſſul jumma, over all Bengal, that he might not be a loſer by the diſmemberment of Oriſſa.

چو

Chow. Six make a grain at Bombay.

چودہرائي

Chowdrawy, or *Chowdraſet*; the juriſdiction of a Chowdry.

چودہري

Chowdry. A farmer or landholder. He is properly above the zemindar in rank; but according to the Ben-

gal cuftom, he is deemed inferior to the zemindar: he is generally the principal purveyor of the markets in towns and camps.

چوك

Chowk. A conftant daily market, or place of fale, in towns, for all articles of wearing apparel and other fecond hand goods, the commodities here fold being, for the moft part, not new; or, if new, coarfe of their kind.

چبدار

Chubdar. The Chubdars are fervants of ftate who bear filver and gold fticks, like thofe now in ufe by the commanders and field officers at St. James's palace. He proclaims the approach of vifitors, and precedes his mafter's palankeen, refounding his praifes and titles to the world.

چکله

Chukla. An affemblage of the fmaller divifions of a province. The jurifdiction of a Foujdar, who receives the rents from the Zemindars, and accounts for them with the government.

چکله دار

Chukladar. The fuperior of a number of dedars.

چکله داري

Chukladaree. A tax to defray the expences of the chukladar.

چکري

Chukree. A cart or fmall carriage for burdens.

چنام

Chunam. Lime; which the natives ufe in the form of mortar, and alfo to mix with their betel. It retains its name in both cafes.

چر

Churr. A fand bank.

چوت سلامی

Chute Selamy. A fee taken from the bridegroom on the morning after his nuptials, and paid to the cauzee.

قباله

Cobalah. A deed of fale.

کونگ

Cong. An inftrument ufed to proclaim the approach of danger among the Polygar diftricts, about the Mugley pafs into the Myfore country.

کونس

Connys. A meafure of ground, 300 covids long; 250 at Luckypoor.

قلی

Cooley. A common porter, or labourer, of any kind.

کورج

Corge. Twenty pieces of cloth, at Madrafs.

کورو کورو

Corocoro. A kind of veffel.

کوس

Coſs or *Khas.* Lands under the immediate ſuperintendence of the government, for want of farmers.

کوس

Coſs, or *Coſe.* A meaſure by which diſtances are commonly computed in India. They are of two ſorts, *jerriby,* or *meaſured,* which are ſaid to be 400 Engliſh yards each; and *reſmy,* or *computed,* which are from 2000 to 2500 yards, according to the different provinces. Others ſay, between two and three Engliſh miles; but the beſt computations make the coſs equal to about one ſtatute mile and nine tenths. In Bombay the word coſs is frequently uſed for an Engliſh mile.

قاصد

Coſſid. A meſſenger employed to carry diſpatches from one part of the empire to another: a poſt: an expreſs.

کوتہ

Cotta. A ſpacious warehouſe in which the Company's goods are depoſited until they are ſorted and packed.

کتہ or کرط

Cottah. One-twentieth of a beegah.

کود

Covid, Cuvid, or *Covit.* A cubit, generally reckoned 18 inches; although in ſome places it is extended to 27, and in others to 36 inches.

کوریا

Cowry. A ſmall ſhell which paſſes for money in Bengal. Twenty cowries make a ch,hedam. Eighty are called a pun, and from 50 to 60 puns, the value of a rupee. A cowry may be rated the 160th part of a penny.

کویا

Coyau. A meaſure equal to 800 gallons at Bencolen.

کرور

Crore. One hundred lacks of rupees.

قبض

Cubz. A receipt.

کمي

Cummee. An abatement; deficiency.

کمي بيشي

Cummee Beyſhee. An abſtract account of the increaſe and decreaſe in the jumma of each ryot of a village, at the beginning of the year, to which the Putwary, as a ſanction, procures the ſignature of his immediate ſuperior.

کروانک

Curuang. A gum, which is gathered from a tree growing on the iſland of Mindanao.

کرم چاري

Currumchary. The chief officer of a large village, whoſe duty it is to collect the rents from the Munduls, and to manage the buſineſs of the collection in general.

کري

Curry. An admixture of various eatables, a diſh much reliſhed by all ranks in India.

کشون

Cuſſboon. A legion or brigade, which conſiſts of about 3000 men, compoſed of cavalry, artillery, and infantry.

کسر

Cuſſore, or *Kuſſer*. An allowance upon the exchange of rupees, in contradiſtinction to batta. Batta is the ſum deducted, and cuſſore the ſum added.

کچه آمدني

Cutcha Amdauny. The groſs import. The payment made by the zemindar of his rent, in the various ſorts of rupees, as they come up from the different pergunnahs.

کچهري

Cutcherry. A court of juſtice. Alſo, the office into which the rents are delivered; or for the tranſaction of any other public buſineſs.

کتر

Cuttar. A kind of dagger worn by the Indians.

کتوال

Cutwall. An inferior officer of the police, whoſe buſineſs it is to try and decide petty miſdemeanors. An officer who ſuperintends the markets. The duty

of a cutwall was thus defined by the emperor Akber.

This office requires one who is courageous, experienced, active, and of quick comprehenſion. He muſt be particularly attentive to the nightly patroles, that, from a confidence in his vigilance, the inhabitants of the city may ſleep at eaſe, and every attempt of the wicked be prevented or fruſtrated. It is his duty to keep a regiſter of all the houſes and frequented roads. And he ſhall cauſe the inhabitants to enter into engagements to aid and aſſiſt, and to be partakers in the joy or ſorrow of each other. And he ſhall divide the city into mehals (or quarters) and nominate a proper perſon to the ſuperintendence thereof, under whoſe ſeal he ſhall receive a journal of whatever comes in or goes out of that quarter, together with every other information regarding it. He ſhall alſo appoint for ſpies over the conduct of the Meer Mehal, a perſon of that quarter, and another who is unknown to him; and keeping their reports in writing, be guided thereby. Travellers, whoſe perſons are not known, he ſhall cauſe to alight at a ſeparate ſerai; and he ſhall employ intelligent people to diſcover who they are. He muſt carefully attend to the income and expences of every man. His own conduct muſt be upright and ſtrictly honeſt; and he muſt make himſelf acquainted with every tranſaction. Out of each claſs of artificers he ſhall ſelect one to be at their head, and appoint another their broker for buying and ſelling, and regulate the buſineſs of the claſs by their reports: and they ſhall regularly furniſh him with journals atteſted by their reſpective ſeals. He ſhall endeavour to keep free from obſtructions the ſmall avenues and lanes, fix barriers at the entrances, and ſee that the ſtreets are

kept clean. When night is a little advanced, he ſhal hinder people from coming in and going out of the city. The idle he ſhall oblige to learn ſome art. He ſhall not permit any one forcibly to enter the houſe of another. He ſhall diſcover the thief and the ſtolen goods, or be himſelf anſwerable for the loſs. He ſhall not ſuffer any one to levy baj or tumgha, excepting upon arms, elephants, horſes, goats, and manufactures; upon each of which ſomething is taken in every ſoobah, at one appointed place. He ſhall cauſe old coins to be melted at the mint, or pay them into the treaſury as bullion. He ſhall be careful that the gold and ſilver coins of the preſent reign do not paſs current at different rates; and upon coins ſhort of weight, he ſhall take exactly the deficiency. He ſhall ſee that the market-prices are moderate; and not ſuffer any one to go out of the city to purchaſe grain; neither ſhall he allow the rich to buy more than is neceſſary for their own conſumption. He ſhall examine the weights, and ſee that the ſeer be exactly thirty dams; and ſhall not ſuffer any other meaſure than the Ilahee guz to be uſed. He ſhall prohibit the making, drinking, ſelling, and buying of ſpirituous liquors; but need not take pains to diſcover what men do in ſecret. If any one die or diſappear and leave no heir, he ſhall make an inventory of his effects, and take care of them. He ſhall ſee that particular ferries and wells are kept ſeparate for the uſe of women only. He ſhall take care to employ truſty people in drawing water for ſupplying the public water-courſes. He ſhall not permit women to ride on horſe-back. He ſhall take care that neither an ox, a horſe, a buffaloe, or a camel be ſlaugh-

tered. He muſt not allow private people to confine the perſon of any one, nor admit of people being ſold for ſlaves. He ſhall not allow a woman to be burnt contrary to her inclination. He ſhall not ſuffer any one to be empaled. He ſhall not permit any one to be circumciſed under the age of twelve years; but after that period, they may be left to their own diſcretion. Let him expel from the city all hypocritical mallungees and calandars, or make them quit that courſe of life; but he muſt be careful not to moleſt recluſe worſhippers of the Deity, nor to offer violence to thoſe who reſign themſelves to poverty through religious principals. Let him ſee that butchers, thoſe who waſh dead bodies, and others who perform unclean offices, have their dwellings ſeparate from other men, who ſhould avoid the ſociety of ſuch ſtony-hearted dark-minded wretches. Whoſoever drinketh out of the ſame cup with an executioner, let one of his hands be cut off; or if he eateth of his kettle, deprive him of one of his fingers. Let him ſee that the cemetry be without-ſide the city, in the weſtern quarter. Let him prohibit the diſciples from mourning in blue veſtments, ordering them to wear red cloths upon ſuch occaſions. From the firſt till the nineteenth of the month Ferverdeen, during the whole of Aban, on the firſt day of every ſolar month, on feſtivals, on days of eclipſes of the ſun and moon, and on Sundays, let him prohibit men from ſlaying beaſts, except it be for feeding animals uſed in hunting, or for ſick people, as neceſſity may require. Let him have the place of execution without-ſide the city. Let him ſee that the Ilahee feſtivals are duly obſerved; and on the night of the new year, and the 19th night of the month Ferver-

deen be celebrated with illuminations. On the eve of a feſtival, as well as on the feſtival itſelf, let him order a kettle-drum to be beat every three hours. He ſhall cauſe the Ilahee tarikh to be uſed in the Perſian and Hindovee almanacs, obſerving that in the latter the month be made to begin from Kiſhenputch.

دادنی

DAADNEE. Money advanced for the proviſion of goods, or merchandize, of any kind.

داغ

Dagh. A mark put on the neck of horſes in the army. See Ayeen Akbery, vol. I. p. 210.

دای

Daie. Inheritable property, or that which may be bequeathed.

دای بهاگ

Daie Bhag. The ſame as Daie.

دایروس

Darios. The title of the ſovereigns of Japan: they were at the ſame time kings and pontiffs of the nation; but, about the eleventh century, theſe princes divided the ſtate into ſeveral governments, and the viceroys have at different times made themſelves independent.

داخلا

Dakhela. A receipt.

داقي

Daky. A woman appointed to act as a peace officer, in cases where women are concerned.

دام

Dam, or *Daum*. A copper coin, in weight five tanks, or one *tolah* eight *mashahs* and seven *ruttees*; in value the fortieth part of a rupee. Formerly this coin was called *Pysah* پيسه and also *Behlooly* بهلولي, now it is issued under this name. On one side is stamped the place where it was struck; and on the reverse, the month and year. Accomptants suppose the *dam* to be divided into twenty-five parts, each of which they call a *cheetel* چيتل and use them in calculations.

داماشاهي

Damashaby. The composition of a debt.

دامداري

Damdary. A branch of revenue arising from bird-catchers, players, and musicians.

دان

Dan. A religious rite, in which the bramins pronounce a certain charm or incantation over any thing, in the wish of a happy futurity, and give it as a present to another person.

داندي

Dandee. A waterman.

دار

Dar. A houſe. A ſingle roofed houſe, ſurrounded with walls, with a door, or entry, is termed a *biet*, or room. A *munzel*, or tenement, on the contrary, is a place compoſed of different rooms, ſuch as a man may reſide in with his family. A *dar*, or houſe, on the other hand, is a place conſiſting of various rooms, or tenements, with an open court.—Dar is a word which likewiſe ſignifies poſſeſſor; from the Perſian word *daſhtun*, to hold: at the end of a word it animates and changes, the inſtrument to the uſer.

دار الحرب

Dar ul Hirb. In the *Fuſſool Amâdee*, and in the *Shereh Mukhtuſſur Wakayeh*, compiled by *Mulla Abdul Ali Berjendi*, and in other books we find, that *Imam Azum* ſays, that *Dar ul Iſlam* cannot become *Dar ul Hirb* without the concurrence of three things; viz.—1. a plurality of gods being worſhipped there;—2 where the *Dar ul Iſlam* is adjoining to the *Dar ul Hirb* ſo that there is not any Mohammedan city intervening; —3. where there is not remaining in the *Dar ul Iſlam*, one Muſſulman, or *Zimmee*, enjoying *Uman Ewwul*. The ſignification of *Umman Ewwul* is, where not any individual Muſſulman, or *Zimmee*, has confidence in his perſonal ſafety; or where every Muſſulman and *Zimmee*, comes under the dominion of polytheiſts; and until theſe three circumſtances occur, *Dar ul Iſlam* cannot be converted into *Dar ul Hirb*; becauſe a city is *Dar ul Iſlam*, by the currency of Mohammedan laws; and therefore, as long as any part of theſe laws continue to be obſerved, ſuch city is *Dar ul Iſlam*.

Sheikh ul Islam Ispeechapee, in his book entitled Mubsoot, declares, that as long as one simple Mohammedan law continues in force in any town, that place is *Dar ul Islam,* and cannot become *Dar ul Hirb,* till every sign of its having been *Dar ul Islam* has disappeared; and he adds, that *Dar ul Hirb,* by the removal of a few impediments, so that the Mussulman laws obtain force therein, becomes *Dar ul Islam.*

And in the *Multuckut* it is asserted, that Mohammedan cities, in the possession of infidels, are doubtless Islam territories, and not *Hirbee,* since the infidels do not govern by their own laws, the cauzees, there, being Mohammedans; and kings, who are subject to infidels through necessity, are nevertheless Mussulmans; and in every city having a Mohammedan governor on the part of an infidel, it is lawful for such governor to establish public prayers, to observe festivals, collect tribute, and appoint cauzees. An in a city where there is no Mohammedan governor on the part of infidels, it is lawful for the Mohammedans of themselves to hold congregations on Fridays, to celebrate festivals, and to elect a cauzee.

It is the duty of Mohammedans, under the last mentioned circumstances, to unite in petitioning the prince of the country, who is not a Mussulman, that a Mohammedan governor may be placed over their city, in order that all apprehensions of disorder and dissatisfaction may be removed.

But according to the sentiments of the two Imams, *Abu Yousef,* and *Mohammed,* the *Dar ul Islam* may become *Dar ul Hirb,* from the single circumstance of the laws of infidels being enforced; they not having con-

ſidered the concurrence of any other circumſtances as neceſſary to form this deſcription. For, ſay they, as the *Dar ul Hirb*, is converted into *Dar ul Islam*, by the introduction of Mohammedan laws, ſo the latter is changed into the former by the contrary practice.

دارا

Dara. In the old Perſian language, ſignifies a ſovereign or king.

داروغه

Darogah. A ſuperintendant, overſeer.

داروغه کاس

Darogah Coſs. Superintendant of the houſehold.

داسرة

Daſſera. A portion of ten days, appropriated to particular religious ceremonies.

داک

Dawk. The poſt; ſtationed letter carriers. Theſe are generally at the diſtance of ten miles from each other for the ſake of diſpatch.

دایاوایاقت

Dayavaupakat. A ſlave by long deſcent.

دهی

Dee. The ancient limits of a village or diſtrict. Thus Dee Calcutta means only that part of Calcutta which was originally inhabited.

دهيدار

Deedar. A perſon appointed to attach the harveſt of the ryot, that the revenue may be ſecured.

دهيداري سلامي

Deedary Salamy. A tax of one rupee annually, collected from every dee or village of a diſtrict, to defray the expences of a deedar, or perſon deputed on the par- of him who has the charge of the collection, to hinder the ryots from carrying off their crops, till they have paid up their revenues.

ديپ

Deep. The world, or islands. The Hindoo philoſophers ſay, that the terreſtrial globe contains ſeven deeps or islands, encompaſſed by ſeven ſeas. The whole land and water meaſuring 7,957,752 jowjens.

The Iſland of Jummoodeep is encompaſſed by the ocean. It is the habitation of the human race, and the greateſt part of the brute creation. Half of the ocean they conſider as belonging to Jummoodeep. The breadth of the ocean is 130 jowjens, and of the land 1265 jowjens, including 65 jowjens of water. The ſuperficial contents of this iſland, including the water is 3,978,875 jowjens, of which 417,360 jowjens are water and the reſt land. They ſay alſo, that in the centre of this deep is a golden mountain, of a cylindrical form. That part of the mountain which appears above the ſurface of Jummoodeep, and which meaſures 84,000 jowjens, they call Sommeir; and they believe that the different degrees of paradiſe are on the ſides and ſum-

mit of this mountain. This is the account given by thoſe who believe in fables; but the learned among them believe, with the Greeks, that the higheſt mountain doesnot exceed 2 farſangs and one-third. The Hindoos believe, that it deſcends as far beneath as it riſes above the ſurface of the earth. The lower part they call Budwanel, and tell ſtrange ſtories concerning it.

Shakdeep; one ſide of which is bounded by half of the ocean. It meaſures, including its ſea, 427,424 jowjens. Beyond this deep is a ſea of milk, the contents of which are 810,097 jowjens.

Shalmuldeep meaſures 320,120 jowjens. The ſea which lies next beyond it is of milk-curds, and meaſures 633,553 jowjens.

Kuſhdeep meaſures 286,749 jowjens. The ſea that lies beyond it is of ghee, and meaſures 459,792 jowjens.

Karownchehdeep meaſures 181,684 jowjens. The ſea beyond it is of the juice of ſugar-cane, and meaſures 250,504 jowjens.

Goomieduckdeep meaſures 86,580 jowjens. Beyond it lies the ſea of wine, meaſuring 81,648 jowjens.

Phowkerdeep meaſures 14,204 jowjens. Beyond it is the river of freſh water, meaſuring 28,160 jowjens.

Each ſea meaſures in breadth 103 jowjens, and each of the iſlands, beyond Jummoodeep, is in breadth 70 owjens. In theſe laſt ſix deeps they place the different degrees of hell.

They ſay that the earth is not inhabited beyond the 52d degree of latitude, being 728 jowjens.

A particular Deſcription of Jummoodeep.

A number of fables being related of the other ſix

deeps, which cannot poſſibly be reconciled to reaſon, I ſhall confine myſelf to a few particulars concerning Jummoodeep.

On the four quarters of the earth, at the extremities of the equinoctial line, where it is bounded by the ocean, they place four cities encompaſſed with walls built of bricks of gold, viz. Jumkote, Lunka, Siddahpore, and Roomuck.

Jumkote is that from whence they begin to reckon the earth's longitude, in the ſame manner as the Greeks begin from Gungdudj; but I am ignorant for what reaſon they do ſo *.

Theſe four places are ſituated at the diſtance of 90 degrees from each other; thoſe that are oppoſite to each other being diſtant 180 degrees.

The mountain of Sommeir is centrical to the four being 90 degrees from each.

The north ſides of theſe four cities lie under the equator, which, in the Hindovee language, is called *Nickwutbirt*. This is an arch which paſſes over the zenith of the inhabitants of thoſe four cities, and the ſun, twice in the year, culminates in this point; and the day and night throughout the year are nearly equal. The ſun's greateſt altitude is 90 degrees. He goes from Lunka to Roomuck, from thence to Siddahpore, then to Jumkote, and returns to Lunka. When the ſun is on the meridian at Jumkote, he begins to riſe at

* *The reaſon is very evident; for the time at Lunka was reckoned from ſunriſe, and by taking Jumkote for the beginning of longitude, the time of the day at Lunka always ſhewed the longitude of the place that had the ſun then upon the meridian.* Burrow.

Lunka, fets at Siddahpore, and it is midnight at Roomuck; and fo on. There being 15 ghurries diftance between each of thofe cities.

In the northern direction, from Lunka to Sommeir, are three mountains, Heemachel *, Heemakote, and Nekh, and each of thefe mountains extend to the ocean on the eaft, and on the weft.

In the direction from Siddahpore to Sommeir are three other mountains, Sirungwunt, Sokul, and Neel.

Between Jumkote and Sommeir is a mountain called Malwunt, which unites with Nekh and Neel.

There is alfo a mountain between Roomuck and Sommeir, called Gundahmudun, and which likewife unites with Nekh and Neel.

Many wonderful ftories are told of thefe mountains, too long to be contained in this volume. But fomething fhall be faid of what lies between Lunka and Heemachel; which tract is called Behrutkhund.

Behrut was a great monarch, and gave name to this country. From Lunka to Heemachel, being 52 degrees, is inhabited, but to the 48th degree, more fo than the laft four, on account of the extreme coldnefs of the climate beyond this degree.

According to the belief of thefe people, one celeftial degree is equal to fourteen jowjens, by which rule of calculation thefe 52 degrees make 728 jowjens; the latitudinal extent of the habitable world.

The tract between Heemachel and Heemakote, comprifing 12 degrees of latitude, they call Kinnerkhund.

* *Heemachel feems to be the Rhymmicis mountains, &c. of Ptolemy: Heemakote feems to be the part of the Imaus and the Emodi mountains; and Nekh the Deenis, &c. of Ptolemy.* Burrow.

The tract between Heemakote and Nekh, comprising 12 degrees, they call Hurrykhund.

The tract between Siddahpore and Serungwunt, comprising 52 degrees of latitude, they call Koorkhund.

The tract between Serungwunt and Sookul, comprising 12 degrees of latitude, they call Hurrunmeekhund. And the whole of this country is of gold.

The tract between Sookul and Neel, comprising 12 degrees of latitude, they call Rummeekhund.

The tract between Jumkote and Malwunt, comprising 76 degrees of longitude, they call Budrasookhund.

The tract between Gundahmadun and Roomuck, comprising 76 degrees of longitude, they call Kietmal.

The tract bounded by Malwunt, Gundahmadun, Nekh, and Neel, each side measuring 14 degrees from Sommeir, they call Illawurtkhund.

The square measurement of each of these nine khunds are equal, although some are narrower than others.

Four other mountains surrounded Sommeir, viz. Mindu on the east, Suhgundah on the south, Beepul on the west, Sooparss on the north. The height of each is 18,000 jowjens.

Having spoken of the nine divisions of Jummoodeep, something more shall be said of the first, or Bherutkhund.

Between Lunka to Heemachel, they place seven ranges of mountains, extending from east to west, but smaller than those already described. The names of these mountains are Mehinder, Sookole, Moolee, Redheck, Perjatter, Sheshej, and Binder.

The tract between Lunka and Mehinder, they call

Indrekhund. What lies between Mehinder and Sookole, is Kooſeirkhund. Sookole and Moolee, include Taniberpurrankhund. The country between Moolee and Redheck, is Gobhiſtmuntkhund. Between Redheck and Perjatter, is Nagkhund. Between Perjatter and Sheſhej, lies Soomkhund. The country between Sheſhej and Binder they divide into two equal parts, the eaſtern called Komarkhund, and the weſtern Barenkhund.

Other Divisions.

The Hindoos alſo divide the world into three regions. The uppermoſt region they call Soorglogue, and believe it to be a place where men receive the reward of their good actions in this world. The middle region is Bhoologue, being the part inhabited by mankind. The inferior region they call Patall, and make it to be the place of puniſhment, for bad actions in this life.

The learned among them ſay, that the univerſe is made up of ſuperficies, which they divide into fourteen regions.

The Seven Superior Regions. 1. Bhoologue. 2. Bhowurlogue. 3. Songlogue. 4. Mahrlogue. 5. Junnoologue. 6. Tuppoologue. 7. Sutlogue.

The Seven Inferior. 1. Atul. 2. Bitul. 3. Sootul. 4. Tullatul. 5. Mehatul. 6 Reſatul. 7. Pattall.

Wonderful fables are told of the inhabitants of each region, too long for inſertion here.

They alſo divide the world into ſeven ſeas and ſeven iſlands. Of Jummoodeep they all give nine ſubdiviſions, but differ very much in their arrangement and extent, inſomuch that ſome increaſe the height of the mountain Sommeir to 84,000 jowjens, and the breadth

to 16,000 jowjens. It is the general belief that this mountain deſcends as far below the ſurface of the earth as it riſes above it.

They in general believe Behrutkhund to be the only part of Jummoodeep that is inhabited by the human race. But ſome ſay, that beyond the ocean, there is a land of gold inhabited by mortals, who invariably live to the age of one thouſand years, and never ſuffer ſickneſs nor ſorrow, neither are they ſubject to fear, avarice, or ignorance. They never ſpeak ill of, nor envy any one, and they are all men of integrity and truth, affectionately attached to, and ſtriving to prevent the wiſhes of one another. They know not old age, but continue in the vigour of youth all their lives. They are all of one religion. Many other wonderful ſtories are told of this iſland, to which thoſe who judge from common appearances refuſe to liſten, but they who worſhip God, and know his almighty power, are not aſtoniſhed at the relation.

They alſo divide Koomarkhund into two parts. The firſt, where the antelope is not to be found, they call Muleetchdeys, and conſider it as a place not fit to be inhabited. The part where the antelope lives, is called Jugdeys. This they again ſubdivide into four parts; 1. Arjawurt, bounded on the eaſt and weſt by the ocean, and on the north and ſouth by a long chain of mountains of Hindoſtan. 2. Mudehdeys, bounded on the eaſt by Allahabad, on the weſt by the river Benaſſa, (at the diſtance of 25 coſe from Tahneſir,) and on the north and ſouth by the above mentioned mountains. 3. Berehmekdeys contains the following places: 1. Tahneſir and its dependencies, Beerat, Cumpalah, Mehtrah,

and Kenoje, 4. Brihmawurt lies between the rivers Sirfooty and Roodrakuffy. See Ayeen Akbery.

دیره

Deera. One of he low cafts of Hindoos. In the Cocun country they are called Purwaries ; in Surat, Sourties.

دیسموقی

Deefmoky. The chief officer of government in a diftrict. The office is ufually joined to that of the canongoe.

دیسپوندی

Deefpondy. The principal tenant of a village.

دہ باشی

Debbafhy. An officer having the command of ten men.

دیول

Deiol. A mean Hindoo tribe.

دلول

Deloll. A native broker, employed by the gomaufliteh in his dealings with the country weavers.

دمبالح

Dembaleh. The whole crop, including both the government (fircar) and the farmers' (ryots') fhares, before it is divided.

دریا شکستہ

Deria Shekufta. Encroachments of a river.

درخواست

Derkhaft. Propofal.

درون

Deroon. A weight or meaſure, equal to four adhuks.

دريا شکست

Derreſhekuſt. Lands waſhed away by rivers.

دسردش خرچه

Deſordeſh Khercha. Particular diſburſements of the zemindar, diſtinguiſhed from his charges at the Sudder, &c.

دتروي

Detroy. A public declaration or proteſt againſt improper proceedings of the Indian government.

ديو دويام

Deva Doyam. The ſhare of goods or duties, which are all the perquiſites, allowances, duties, and other gifts, which have been, or may be, appropriated for the uſe and maintenance of the pagodas, or churches.

ديوناکري

Devanagare. The language of angels. This name is uſually given to the Shanſcrit character, now uſed in Upper Hindooſtan: it is ſaid to be the ſame original letter which was firſt delivered to the people now called Hindoos, by Brihma; it is however now much corrupted.

ديوان

Devaun. A collection of odes, elegies, and ſhort poems, of various kinds, whoſe couplets muſt terminate

fucceffively with the feveral alphabetic letters, untill they be extended through the whole.

ديوان

Dewan. The collector general of a province on the part of his majefty, next in rank to the Nazim, whofe bufinefs it is to fuperintend the lands and collections, and the remittances of them to court; to grant Sunnuds under his feal, with the approbation of the Nazim to zemindars jageerdars, &c. The fteward of any man of rank, as the title is now adopted by the principal fervants of the zemindar, and thofe of Englifh gentlemen are called Dewan.

ديوان

Dewan. This is fometimes ufed to exprefs the bags in which the cauzee's records and other papers are kept.

ديوان كلمپه

Dewan Klumpa. An outer room, for doing bufinefs.

ديوان خانه

Dewan Khaneh. The dewan's office, or court.

ديوان خالصه

Dewan Khalfah. The accountant general of the king's revenue. See Khalfah.

ديواني

Dewanny. The office of king's dewan, and fuperintendant of the adminftration of civil juftice. He is refident at the durbar. He acts as collector of the revenues, receives the monthly payments from the zemin-

dars, diſburſes the ſtated revenues appropriated to the King or Nabob, enquires into the cauſe of deficiencies, redreſſes grievances ſuſtained or committed by the officers of the revenue, and tranſmits the accounts of his office, the invoices of treaſure, and the monthly account of the treaſury, with every other occurrence of importance, to the Puſc of Fio.

دیوتر

Dewotter. Land held rent free in the name of Hindoo deities, oſtenſibly for the proviſion of all the neceſſaries of divine worſhip.

دیوری

Dewry Lands. The Rajah's family farms, reſerved to him, his mother and wives, at the rent at which they were rated in the Cutcherry books, when the Company took poſſeſſion of the province.

دیوتا

Dewta. That deity to whom prayers may be offered.

دیت

Deyit. A fine exacted for any offence upon the perſon.

دیہاتی جمع

Dheebautee Jumma, is the amount of revenue receivable at the dhee, or turruf cutcherry, from the ſeveral villages compoſing ſuch diviſion, after deducting the charges of collection in each.

دیہترہ

Dheebutterah. Ten per cent. allowed the zemindars, diſpoſſeſſed of the charge of the collections, on the jum-

ma of their diſtricts, under the name of moſhairah, or maintenance.

ديهروط or ديهروت

Dherote. Advance.

ڈیگوار or دیگوار

Degwar. A chokeedar, uſed in Hidjlee.

دينار

Dinar. A ſilver coin, eſtimated at ten dams, or about ſeven ſhillings.

درم

Dirh or *Dirham.* A ſilver coin, generally in value about two pence ſterling. This coin was originally of the ſhape of a date-ſtone · in the Khalifat of Omar, it was changed into a round form; and in the time of *Zobeir*, it was impreſſed with the words *Allah* (God) and *Berket* (bleſſing). — *Hejaj* impreſſed it with the *Soorah Ekhaſs* *, and ſome ſay that he ſtamped his own nāme on it; others aſſert, that the firſt perſon who ſtamped an impreſſion on *dirhems* was *Omar*. According to others, in the time of *Abdalmalek Merwan*, Greek *dirhems*, and thoſe of the *Khoſroes* and of *Himār*, were in uſe; and at his command *Hejaj Yuſef* ſtruck *dirhems*. Some ſay that *Hejaj* refined the baſe *dirhems*, and ſtamped on them *Allah Ahed* (God is ſingle) and *Allah Samed* (God is eternal); and theſe were called the abominated *dirhems*, becauſe the ſacred name was thereby expoſed to the touch of unclean perſons, and afterwards *Omar Ebn Hobeerah* coined in *Erak*, *dirhems* like thoſe of *Hejaj*; then *Khalad Ebin Abdallah Kaſhery*, who was

* *The 12th chapter of the Koraun.*

governor of *Erak,* improved them; and after that, *Yuſef Omar* brought them to the higheſt degree of purity.

Again, it is ſaid that *Maſſaeb Ebn Zobier* was the firſt perſon who ſtamped *dirhems*; and there are different accounts of their weights, ſome ſaying that they were of ten or nine, or ſix or five *miſkals*; and others relate that they were of twenty *keerats,* twelve *keerats,* and ten *keerats* weight; and that *Omar* took a *dirhem* of each kind and formed a coin of fourteen *keerats,* being the third part of the aggregate ſum.

It is likewiſe ſaid that, in the time of *Omar* there were current ſeveral kinds of *dirhems* of eight *dangees,* which they called *Beghaly,* after *Raſs Beghal,* who was the aſſay-maſter, and who ſtruck *dirhems* by the command of *Omar.* Others ſay that they are called *Beghaley,* from a town of that name; and that the *dirhems* of four *dangs,* called *tebry,* thoſe of three *dangs,* called *mughreby,* and thoſe of one *dang,* named *yemeny,* were formed into one coin.

Fazel Khojendy ſays, that in former times *dirhems* were of two kinds, eight *dangees* and ſix *dangees.*

2 *Hebbeh*	make one	*Teſſuj*;
2 *Teſſuj*	make one	*Keerat*;
2 *Keerats*	make one	*Dang.*

درك

Dirk, ſignifies properly, any poſſible contingency; *Keeful bel dirk* means bail for what may happen.

دكان

Dokan. A ſhop, or ſtall.

دکاندار

Dokandar. A ſhop keeper.

دول

Doll. Any ſort of pulſe, broken; or peas, ſplit and boiled with rice, which mixture is called kidgere.

دوآب

Dooab. Literally, the two rivers, an appellation by which all the country between the rivers Jumma and Ganges is diſtinguiſhed.

دوب

Doob. A ſort of fine graſs.

دولي

Dooly. A woman's chair, like a ſedan, or rather a kind of litter, on which a perſon may lie at length, ſuſpended on a ſtraight bamboo, and carried on four mens' ſhoulders. Moſt officers carry one to the field with them for the purpoſe of travelling, and uſing as a bed. They are uſed to carry the ſick and wounded.

دوريا

Doorea. A dog-keeper.

دوكس

Doorcas. Striped muſlins.

دوس

Doſs. A ſlave. There are fifteen ſorts of ſlavery, which are named, 1ſt, *Gerbejat*; 2d, *Keereeut*; 3d,

Lubdebee; 4th, *Dayavaapakut*; 5th, *Eanakal*; 6th, *Abut*; 7th, *Mookhud*; 8th, *Joodbeb Perraput Bebrut*; 9th, *Punjeet*; 10th, *Opookut*; 11th, *Perberjabeſbey*; 12th, *Gbeerut*; 13th, *Bbekut*; 14th, *Berbakrut*; 15th, *Bekrut.*

دول

Dowl. State, condition.

دول بندوبست

Dowl bundobuſt. A rent-roll of a diſtrict drawn out at the beginning of the year, ſhewing the whole ſum expected to be realized; by adding together the rent of each Muſcoory talookdar, the amount which each under renter has agreed to give for the lands which have been farmed out to him, with the eſtimated produce of thoſe parts, which are to be collected by the immediate officers of the zemindar.

طول پط or دول پٹہ

Dowl Patta. The rent-roll of a farm in the books of the cutcherry, which is ſubſcribed by the farmer before he receives his order of poſſeſſion, and according to which he pays his rents.

دوباش

Dubaſb. An under banyan or ſircar. A term uſed on the coaſt of Coromandel.

دفتر

Dufter. A place where papers are kept.

دفتربند

Dufterbund. A man who takes care of the papers, &c. in an office.

دفتر خانه

Dufter Khaneh. The exchequer or office for keeping accounts belonging to government. In common uſage, any office, or counting houſe.

دفتري

Duftery. The ſame.

دفتر خاص نويسي

Dufter Khaſs Naveeſy. An office formerly belonging to the Khalſeh, in which his majeſty's accounts were kept; the charge of providing the various commodities ſent to court, were entered in this office; wherein alſo were regiſtered, an account of all preſents made to the king, by the European nations; the effects of all deceaſed munſubdars, and every kind of forfeited property; cauſes relative to theſe matters were alſo decided in it.

دربان

Durban. A door keeper, or porter.

دربار

Durbar. The chamber of audience, or court, of any great man. Sometimes it means the palace, and ſometimes the levee only.

دستاويز

Duſtaveez. A voucher.

دستور

Duſtoor. A cuſtomary allowance, or fee.

دستورت

Duſtoorit. Certain perquiſites or per centage allowed the zemindars, on the jumma of his lands. Vide Malliconnah.

دستک

Duſtuk. A paſſport, permit, or order, in the Engliſh Company's affairs. It is very frequently underſtood of the permit under the Company's ſeal which renders goods exempt from the payment of duties. It is alſo a ſummons. See ſeveral forms of Duſtuk in the Appendix, No II.

دواپر یوک

Dwapar Yug. This yug ſucceeds the tirtah yug, and is the third, of the four æras, or periods, of Indian chronology: in this age half the human race became depraved; it continued one million ſix hundred thouſand years: the life of man was then reduced to a thouſand years. (See *Halbed.*) Mr. Roger ſays, it continued eight hundred and ſixty-four thouſand years; Mr. Bernier ſays, eight hundred and ſixty-four thouſand years; and Col. Dow ſays, ſeventy-two thouſand years.

عدت

EDIT. The time of probation which a divorced woman is to wait before ſhe can engage in a ſecond marriage, in order to determine whether or not ſhe be pregnant by the former.

عيد

Eed. A Mohammedan feſtival, of which there are two in a year, *Eed ul Zoha,* and *Eed ul Feller* ; at the former, goats are ſacrificed in commemoration of the angel Gabriel's meſſage from heaven to ſave Iſaac; or, according to the Mohammedan tradition, Abraham from being ſacrificed by his father, and of his ſubſtituting a goat or ram in his ſtead: the *Eed ul Feller* is at the breaking up of the faſt, at the expiration of the Mohammedan lent.

عيدگاه

Edgah. The place where all the people aſſemble to prayers, on the two great annual eeds, or feſtivals: it has ſmall minarets, but no covering.

اندرا

Eendra. A perſonification of the viſible heavens, or the power of the almighty over the elements. Thus *Eendra* is the ſprinkler of the rain, the roller of the thunder, and director of the winds. He is repreſented with a thouſand eyes, graſping the thunderbolt, &c.

ايمان

Eiman, the plural of *Yameen,* which, in its primative ſenſe, means ſtrength or power; alſo, the right hand. In the language of the law, it ſignifies an obligation, by means of which the reſolution of a vower is ſtrengthened in the performance, or the avoidence of any thing; and the man who ſwears or vows is termed *Khaliff*. The thing vowed *Mahloof ali hee.*

اکلاک

Eklaak. A fee formerly collected at the Foujdary cutcherries, from the peons, as a surplus, which they, to indemnify themselves, exacted over and above their diet allowance from the parties, over whom they are placed as a guard. In some districts it was a fee, or due, taken from the litigating parties in suits, on account of the government. That collected all the Foujdary cutcherries was generally the emolument of the head officer.

اقرار نامه

Ekrar Nameh. A written acknowledgement.

یکوال

Ekwal. An account of the names of the ryots of a village, and the measurement of the lands they hold, under the heads or Pycasht, Khoodcasht, Khomar, Dewutter, &c.

الوار

Elwar. Sunday.

امام باري

Emaumbary. Expenses incurred by the king or the nuwaub at his mosques in religious matters.

امیر

Emir. See Amir.

اینابت

Enabut. A second deposit of any thing in trust.

ايناكل بهرت

Enakal Bebrut. A ſlave, whoſe life has been ſaved during famine.

انعام

Enam. A gift from a ſuperior to an inferior.

اهتمام

Etmaum. A diviſion of a province under the ſuperintendence of an Etmaumdar.

اهتمام بندي

Etmaum bundy. An account, ſpecifying the number of pergunnahs and diviſions in a province, the names of the zemindars, and the nature of all ſeparated lands, where annexed, and whence ſeparated.

اهتمام دار

Etmaumdar, or *Sheikbdar.* A ſuperintendant of the revenues of a ſmall diviſion called an etmaum. He is a temporary officer, appointed to manage and collect the revenues of a Dhee, a Turruf, or a Pergunnah; is accountable for what he collects, and receives a ſalary, or per centage.

اهتمام كچهري

Etmaum Cutcherries. A number of farms thrown together, is called an Etmaum, as above. Cutcherries were formerly eſtabliſhed to collect their rents, by way of aid, or relief, to the grand cutcherry. This mode was practiſed till the year 1768; but they are now all aboliſhed.

ازاره

Ezara. A farm of the revenues.

ازاردار

Ezardar. A farmer or renter of land in the new diſtricts.

فنام

FANAM. A piece of money, ſix whereof make a rupee at Anjengo, and five a rupee at Callicut and Tellicherry. Thirty-ſix make a Pagoda, and the exchange is from forty-two in the Bazar at Fort St. George.

فرسنگ

Farſang. A Perſian meaſure of length; about four Engliſh miles. Xenophon calls it Paraſanga.

فاسد

Faſid. Invalid, null.

فاسق

Faſik. A perſon who neglects decorum in his dreſs and behaviour, and whoſe evidence thereof is not held admiſſable.

فاضل

Fazel. Whatever is realized over and above the eſtimate produce.

فاضولي

Fazoolee. A perſon who acts as agent without authority.

فاضولي بيع

Fazoolee Beea. The ſale of the property of another, without his conſent.

فيل

Feel. An elephant.

فيل خانه

Feel Khaneh. Place for, or eſtabliſhment of elephants. Feel Khaneh properly ſignifies Elephant Stables. The natives of Hindooſtaun hold this animal in ſuch eſtimation, that they conſider one of them as equivalent to five hundred horſes. The male elephant is of ſo generous a diſpoſition, that he never injures the female, although ſhe be the immediate cauſe of his captivity; neither will he fight with a male who is much younger than himſelf; and, from a ſenſe of gratitude, he never hurts his keeper; and out of reſpect for his rider he never blows duſt over his body when he is mounted, although at other times he is continually amuſing himſelf with ſo doing. In the rutting ſeaſon an elephant was fighting with his match, when a young one coming in their way, he kindly ſet him aſide with his trunk, and then renewed the combat. If a male elephant breaks looſe in the rutting ſeaſon, no body dares go near him without being accompanied by a female one; and then he ſuffers himſelf to be bound without offering any reſiſtance. When the female dies, the male will neither eat nor drink for a conſiderable time. He can be taught various feats. He learns the modes which can only be underſtood by thoſe ſkilled in

mufic, and moves his limbs in time thereto. He is alſo taught to ſhoot an arrow out of a bow, and to take up any thing that is thrown down and to give it to his keeper. They are fed with any kind of grain wrapt up in graſs; and, what is very aſtoniſhing, upon a ſignal being given him by his keeper, he will hide eatables in the corner of his mouth, and when they are alone together will take them out again and give them to the man. An elephant frequently with his trunk takes water out of his ſtomach and ſprinkles himſelf with it; and it is not in the leaſt offenſive; alſo, he will take out of his ſtomach graſs on the ſecond day, without its having undergone any change.

The price of an elephant is from one hundred to a lack of rupees. Thoſe of five thouſand and of ten thouſand rupees price, are not uncommon.

There are four kinds of elephants. Behder is that which has well-proportioned limbs, an erect head, broad breaſt, large eyes, and a long tail, with two excreſcences in the forehead reſembling large pearls. Theſe excreſcences are called in the Hindovee language, guj manik; and many properties are aſcribed to them. Another kind, called mund, has a black ſkin and yellow eyes; is bold and ungovernable. That called murgh has a whiter ſkin, with moles, and its eyes are of a mixture of red, yellow, black, and white. That called mirh has a ſmall head, and is eaſily brought under command: its colour is a mixture of white and black, reſembling ſmoke; and from mixtures of the above kinds are formed others of different names and properties.

The rej tum is very common; and this kind is

handſome, well-proportioned, and tractable, has not much inclination for the female, and is very long lived. The beyſh rej has a dreadful piercing eye, with a tremendous countenance, has a ravenous appetite, is vicious, and ſleeps a great deal.

Formerly it was thought unlucky to allow tame elephants to breed; but the emperor Akber ſurmounted this ſcruple.

The female goes with young eighteen lunar months. The fœtus begins to have ſome form in the eleventh month; in the twelfth month the veins, bones, nails, and hair are diſcernible; in the thirteenth month its ſex may be diſcovered; and in the fifteenth month it has life. If the female increaſes in ſtrength whilſt breeding, it is a ſign that ſhe is big of a male; and, on the contrary, if ſhe is weak, it indicates her having a female. In general, an elephant has but one young at a birth, but ſometimes ſhe has two. The young one ſucks till it is five years old, after which time it feeds on vegetables. At this age it is called bal. At ten years it is called powt; at twenty, bek; and at thirty, kelbeh. It undergoes ſome change at every one of theſe periods, and arrives at maturity in ſixty years. It is a good ſign in an elephant to have eyes of yellow and white, mixed with black and red. The elephant has two white tusks, an ell in length, and ſometimes longer. The tusks are ſaid to be ſometimes red, and likewiſe four in number. An elephant ought to be eight cubits high and nine in length, and ſhould meaſure ten cubits or more round the back and belly; and white ſpecks on the forehead are ſuppoſed to be very lucky.

The male elephant wants the female in different seasons; some in winter, some in summer, and others in the rains; and at this time they commit many extravagancies, throwing down houses and stone-walls, and pulling men from on horseback with their trunks. The sign of their being hot, is a filthy water, of a white or red colour, exuding from their temples, and which is of an insufferable smell. Each of the temples of an elephant is said to have twelve perforations: before this sympton the elephant is outrageous, and looks very handsome. The natural life of an elephant, like that of man, is one hundred and twenty years. The elephant has many general names, amongst which are husty, guj, feel, peel, and hawtee. An elephant, by being properly trained may be made very valuable, so that many who buy an elephant for an hundred rupees, in a short time make him worth ten thousand.

Elephants are taken in the following places: in Agra, in the wilds of Begawan and Nerwer, as far as Berar; the subah of Allahabad, near Ruttenpoor, Nunderpoor, Sirgetcheh; the subah of Malwah, Hattendeyah, Achowd, Chundary, Suntwass, Bijehgur, Roysayn, Hoshengabad, Gurh, Haryegurh, in the subah of Bahar on the borders of Rohtas, at Jährkhend, and in the subahs of Bengal and Orissa, particularly at Satgong, there are great numbers. The best elephants are those of Tipperah.

A herd of elephants is called in the Hindovee language sehan; which word is also applied to a thousand.

The emperor Akber introduced many wise regulations into this department.

He first parcelled out the elephants, committed some

to the care of daroghahs, and appropriated others to his own particular uſe. He arranged the elephants in ſeven claſſes: 1ſt, Muſt, which is an elephant that is arrived at perfection. 2d, Sheergeer, is an elephant uſed in war, and who has been rank once or twice, and is always ſo in ſome degree. 3d, Sadeh is one that is ſomewhat younger than the ſecond. 4th, Menjholeh is ſmaller than the one next preceding. 5th, Kerheh is a ſize ſmaller than the fourth. 6th, Benderkeeah is a little ſmaller than the fifth. 7th, Mukel is a young elephant that has never been rode; and each of theſe are ſubdivided into three kinds, excepting the ſeventh rate, which is ſubdivided into ten kinds.

فلوس

Feloos, a copper coin of uncertain value.

فلوس ربيعه

Feloos Rabiah, means copper coin, in which an advantage may be gained, owing to the fluctuation in its value, and hence the term Rebiah may be fluctuating.

فرد

Ferd. A ſingle ſheet, or half, or ſmaller part of a ſheet of paper, containing an account or ſtatement of ſome kind or other; as

فرد حقيقت

Ferd Hukeekut. A manifeſt, or memorial.

فرد سوال

Ferd Sawal. A petition, or application.

فريادي

Feriaudy. A plaintif.

فراش

Ferash. A slave, who is partner of her master's bed.

فتوي

Fetwa. A statement of the law, applicable to any case. The exposition of the law, pronounced by a moostee.

فديه

Fiddeeya. A redemption for what is otherwise forfeited.

فراغ خطي

Firagh Khuttee. A written discharge, or deed of release.

فرمان

Firmaun. A grant, degree, patent, or command of the emperor: a royal commission, or mandate. In Bengal the term is used for a patent to trade duty free. By way of eminence it means the charter which the Company obtained from the emperor Furrukhseer, granting them a liberty of trading, and other privileges. See Appendix No III.

فلوس

Floos. Ten make a danim, and 100 a mamooda, at Bossora.

فوطدار

Fotehdar. A banker, or person who inspects the different coins, and determines their rate of exchange.

فوجدار

Foujdar. The chief magiſtrate of a large diſtrict, under the immediate orders of the Nazim. Whenever a zemeendar, or a collector of the royal or Jageer lands is diſobedient, he ſhall endeavour to bring him back to his duty by fair words; and if they fail of producing the deſired effect, he ſhall take down in writing an account of his proceedings, in the preſence of the principal officers of government, and then inflict a proper puniſh ment. If a number confederate together, let him fix his quarters near to their abode, and poſſeſs himſelf of their men and property by degrees, without hazarding a general engagement. For a ſervice which can be effected by infantry, he ſhall not employ cavalry. He muſt not be precipitate in attacking a ſort, but encamp his troops beyond the reach of its guns, and block up all the avenues thereto. He muſt be guarded againſt their nightly ſallies; and he ought to provide a ſafe retreat for himſelf. Let him be careful that the troops are relieved regularly. When he has poſſeſſed himſelf of the ſtrong hold of the rebels, he muſt act with fidelity in the diviſion of the plunder, a fifth part of which he ſhall ſend to the royal exchequer; and if after making the diviſion there be any remainder, that ſhall alſo be the property of the ſtate. Let him pay conſtant attention to the horſes and accoutrements of the troops. If a trooper be without a horſe, his comrades ſhall provide him with one at their joint expence. If a horſe is killed in battle, the trooper is to be mounted again at the expence of government. He muſt ſend regularly to the preſence a roll of the troops who are preſent, and of

thofe who are abfent. In all inftances he muft exert himfelf in carrying into execution the royal regulations.

فوجداري

Foujdary. The appointment, or a office of a Foujdar.

فرنگي

Fringy. A Chriftian. The Portuguefe are generally known by this name in India.

فقير

Fukeer. A Hindoo caft of a religious order, there are a great variety of them: they are always in the character of perfons collecting alms, and are frequently known to fubject themfelves voluntarily to extreme torture, in the hopes of appeafing an offended deity. They are in general a worthlefs fet of villains, who, to obtain money from the credulous Hindoo, put on the appearance of religion, under the cloak of which they commit the greateft exceffes.

فقيران

Fukeeraun. Land beftowed upon Mohammedan fukeers, or mendicants, a provifion. Fukeeraun is likewife the chief magiftrate of a diftrict called a chuckla.

فلكر

Fulker. A revenue accruing from fruit.

فرهنگ

Furbung or *Farbang*. A vocabulary or dictionary.

فصل

Fuffil. Harveft; crop.

فصل ربيع

Fuſſul Rubby. The firſt harveſt of the year.

غله مثله

GHALLA MISLA. The common produce of a ſlave's labour in proportion to age, ſex, &c. for which (whatever deſcription the ſlave be under) the maſter has a claim, exclusive of any other advantage daily, weekly, monthly, or annually, as he may have appointed.

گهاط or گهات

Ghaut. An entrance into a country over mountains, or through any difficult paſs. Alſo, a public ferry over any river, or a landing place where cuſtoms are uſually collected.

گهاطباري or گهات باري

Ghautbary. The duties levied upon boats at the ghauts and chokees.

گهاتواله

Ghautwalla. The keepers or inhabitants of the Ghauts are ſo called. *Walla* ſignifies a fellow or perſon.

غصب

Ghazb, in its literal ſenſe, means the forcibly taking a thing from another. In the language of the law, it ſignifies the taking of the property of another, which is valuable and ſacred, without the conſent of the proprietor, in ſuch a manner as to deſtroy the proprietor's poſſeſſion of it.

گهي

Ghee. Clarified butter, which will keep good a long time.

غره

Ghoors. A fine of 500 dirms, derived from the appellation generally given in Arabia to an infant, male or female ſlave, of that value.

گهر

Ghur. A houſe.

گهري

Ghurry. A meaſure of time comprehending 24 minutes, but Europeans generally ſuppoſe its means an hour.

گل اندازي

Gilandazy. An embarkment of earth, with a ditch for the purpoſe of confining water on the lands, and to ſerve as a reſervoir. This work takes place in Phagun, Chyte, and Byſack, in order to become firm before the heavy rains fall. When money is advanced for this purpoſe, in diſtricts not farmed, half the amount only is recovered from the ryots. In ſetting a tranſfer of ſums, advanced between an old and new farmer, the Khuſrah, or daily account of the charges, compared with the receipts given by the workmen, are admitted in proof of the ſums advanced ; but the actual meaſurement of the work completed, is no rule whatever. Theſe advances ought to be made by the farmer himſelf, and not by government, except when lands are held Khaſs.

گودون

Godown. A corruption from the Malabaric. A warehouſe.

گويتري

Goiteree. A gentoo incantation, which is taught the bramin at the time of inveſting him with the braminical thread.

گولہ

Gola. A ſtone-houſe, the walls of which are generally raiſed of mud and thatched, for keeping grain, ſalt, &c.

گماشتہ

Gomaſhteh. A native agent, or factor. Alſo a temporary officer of a village, appointed by the perſon immediately in charge of the revenues of a diſtrict, as a check upon the other officers of the collections. Vid Banyan.

گنگ

Gong. In the Perſian language ſignifies a village.

گنگ والہ

Gong Walla. A militia-man.

گراب

Grab. Name of a veſſel, ſome of which are three-maſted.

گرام

Gram. A grain of the tare kind: horſes are fed with it inſtead of oats. In the Bengal dialect the word ſignifies a village,

گرام سیرام جمعی

Gram Seram Jammee. The arrangement of land ſervants for the buſineſs of the village.

گرام تاکی

Gram Tacky. A tax on each houſe occupied by perſons who hold but ſmall portions of land.

گنطہ or گندہ

Gunda. A tax of the ſame nature in the Purneah diſtricts, with Bhone.

گندی

Gundy. A ſmall ſalamy taken from the ryots, on the occaſion of the meaſurement and jummabundy being made of thoſe lands which are cultivated and managed by a zemindar; and when in conſequence of their complaints, any part of theſe lands is given up to them; but this is not exacted by the head farmer from the Kutkinedar.

گنج

Gunge. Market for grain. Agranary.

گنج بہار

Gunge Behar. Pleaſure boats annually prepared at Dacca, for the nuwaub at Moorſhedabad, the expence of which was paid from the Nowarah Mehal.

گنی

Gunny. A coarſe ſort of bags, wrappers, &c. uſed generally in the Eaſt. The materials from which

they are made grow in the greateſt profuſion in Hinſdooſtaun. If the gunny bags and wrappers were carefully preſerved they might become a conſiderable article of trade, ſince they have been found of material ſervice in the manufacture of paper. Paper made made from theſe bags, many ſpecimens of which have come within the knowledge of the editor, and ſome of which have been printed upon by him, might be made as ſubſtantial and durable as that which is generally uſed in England for printing.

کشتی محال

Guſhty Mehal. A ſource of revenue ariſing from a tax levied on boats, in the different zemindaries, contiguous to the Khaſs talooks. It is paid to the proprietor of theſe talooks, as a compenſation for the removal of chookees ſtationed by him at the principal gunges in the neighbouring zemindaries, in order to entice the merchants to frequent his talooks. It was paid under the head of Baynom Mehal, till the time of Coſſim Ally, when it was reſumed and annexed to the jumma of the Khaſs talooks.

کشت سلامی

Guſht Salamy. A tax gathered by the cauzees, when on a circuit through their diſtricts. It was formerly a voluntary gift of the ryots; but ſince arbitrarily eſtabliſhed as a due.

گچانی

Gutchanny. The impoſition of goods on the natives, at an arbitrary price, or the rendering any one againſt his will reſponſible for the revenues of a ſpot of land.

کطهانی or کتهانی

Guthany. A tax levied by the zemindars from the ryots, to make up dificiences of rupees of ſorts, which are received by the Shrofs in bags, without examination.

گز

Guz, or *Ilabee Guz*. A meaſure uſed in Hindooſtaun. Formerly the guz was of three kinds, long, middling, and ſhort. Each was divided into twenty-four equal parts, called Teſuj. A teſuj of the long guz was equal to the breadth of eight ordinary barley-corns; and a teſuj of the laſt meaſured ſix barley-corns. The long guz was uſed for meaſuring cultivated lands, roads, forts, reſervoirs, and mud-walls. The middling guz ſerved for meaſuring buildings of ſtone and wood, thatches, religious houſes, wells, and gardens; and the ſhort guz was employed for meaſuring cloth, armour, beds, palkees, chairs, carts, &c. In ſome other countries the guz conſiſts of twenty-four teſujes; but they divide it after the following manner:—

12 Weheemahs	make one	Hebbah;
8 Hebbahs		Zerrah;
12 Zerrahs		Kitmeer;
8 Kitmeers		Nekeer;
6 Nekeers		Feteel;
6 Feteels		Ful;
6 Muſtard-ſeeds		Barley-corn;
2 Barley-corns		Hubbah;

or,

4 Teſuj	make one	Dang;
6 Dangs		Guz.

Others make the guz conſiſt of twenty-four fingers, each meaſuring the breadth of ſix barley-corns, and each of the latter being equal to the thickneſs of ſix hairs taken from the mane of a Yabu horſe. In ſome ancient books the guz is ſaid to conſiſt of two ſpans and two inches; and this guz was divided into ſixteen equal parts, each of which was ſubdivided into quarters, called P'her; ſo that the p'her was the ſixty-fourth part of a guz. Other ancient authors ſay the guz was of ſeven kinds: 1ſt, The guz ſowdah, conſiſting of twenty-four fingers, and two thirds of a finger, which Haroon Reſheed meaſured from the hand of one of his Abyſſinian ſlaves. The nilometer of Egypt is made after this meaſure, which is alſo uſed for meaſuring cloths and buildings. 2d, The Kuſbeh guz, called alſo Aameh and Dowr, conſiſts of twenty-four fingers, and was invented by Ebn Abyliclah. 3d, The Youſeſy guz conſiſts of twenty-five fingers, and is uſed at Baghdad for meaſuring buildings. 4th, The little Haſheemeeah guz, of twenty-elght fingers and a third, was invented by Belal, the ſon of Abeebirdeh; altho' ſome atrtibute it to Abu Muſa Aſharee. 5th, The long Haſheemeeah guz, of twenty-nine fingers and two-thirds, was invented by Manſoor Abbaſſy. Both the Heſheemeeah guzes are called Guz Mullik and Guz Zeeadeeah, becauſe Zeead, the adopted ſon of Abu Sofian, made uſe of them for meaſuring the Arabian Irak. 6th, The Omareeah guz, of thirty-one fingers, was invented by the Khalif Omar. Having added together the contents of the long, middle, and ſhort guz, he took a third of the aggregate ſum, and added four fingers to it. He cloſed both ends of the meaſure with

tin, and ſent it to Hezeefeh, and Oſman the ſon of Hánif, in order that they might meaſure with it the Babylonian Irak. 7th. The Mamooneeah guz of ſixty-nine fingers and a half, Maamoon Abaſſy invented and uſed it in meaſuring rivers, cultivated lands, and roads.

There was alſo formerly a guz conſiſting of twenty fingers, uſed for meaſuring cloths. The guz Meſahet, according to ſome, was alſo of twenty-eight fingers, whilſt others make it of different lengths.

Sultaun Secunder Loedee invented a guz in Hindooſtaun, conſiſting of the breadth of forty-one iſcunderees and a half, which was a round ſilver coin adulterated with copper: Hemaioon made it complete forty-two iſcunderees. This guz is equal to thirty-two fingers; but, according to ſome ancient authors, it was in uſe before the time of Loedee. Sheer Khan and Selim Khan, who aboliſhed the cuſtom of dividing the crops, and made a meaſurement of the cultivated lands, uſed this guz for that purpoſe.

Till the thirty-firſt year of the reign of Akber, although the guz of Akber Shah, conſiſting of forty-ſix fingers, was uſed as a cloth meaſure, yet the ſecunderee guz was employed for every other purpoſe. His majeſty taking into conſideration the inconveniences ariſing from a multiplicity of meaſures, commanded that for all purpoſes there ſhould be uſed only one guz, conſiſting of forty-one fingers, and named it the Ilahee guz.

گذربان

Gurzerbaun. An officer who collects the cuſtoms at the ferries.

گیلنگ

Gylong. A prieſt.

حدیث

HADEES. The ſayings of Mohammed.

حاجت سیاہ

Hajet Seyah. Revenues remitted from the diſtrict, either in bills or ſpecie, and ready to be brought to account.

حاجت تجویز

Hajet Tujvees. Requiring inveſtigation, or enquiry.

حجی

Hajee. One who has performed the pilgrimage to Mecca. Every perſon who is a true Muſſulmaun ought to perform a pilgrimage to this place once, at leaſt, in the courſe of his life.

حقری

Hakeree. An Indian carriage or cart is ſo called: it is uſually drawn by oxen.

حاکم

Hakim or *Hukim.* The governor of a city, judge, a king: alſo the government of a city.

حکم وقت

Hakim Wakt. The magiſtrate or judge for the time being.

حال بنجن

Halbunjin. An anticipation of the revenue, by bringing part of the next year's rents to the account of the present.

هلداري

Haldaree. A tax on marriage, now abolished.

حال حقيقت

Hal Hukekut. An account formed at the beginning of the year, from the jummabundy and nuckul pottah, specifying the assul jumma of each ryot of a village, the different abwabs subsequently imposed, the increase or decrease of the rent, and the alterations occasioned by the ryots' changing their lands. This account, therefore, contains the whole revenue to be collected from the ryots, during the course of the year.

حال شانا

Halshana. An officer appointed by the zemindar of a district, to measure and mark out the land that each ryot possesses, and to collect the rents where they are paid in kind.

حنفه

Hanifa. One of the great or principal doctors, famous for expounding the law of Mohammed.

حارم

Haram or *Seraglio.* A Mohammedan woman's apartment. The zenana. The haram is an enclosure of such immense extent as to contain a separate room for every woman, whose number sometimes exceeds five thousand.

They are divided into companies, and a proper employment is aſſigned to each individual. Over each of theſe companies a woman is appointed darogha. And one is ſelected for the command of the whole, in order that the affairs of the haram may be conducted with the ſame regularity and good government as the other departments of the ſtate.

Every one receives a ſalary equal to her merit. The pen cannot meaſure the extent of the emperor's largeſſes; but here ſhall be given ſome account of the monthly ſtipend of each. The ladies of the firſt quality receive from 1610 rupees down to 1028 rupees. Some of the principal ſervants of the preſence have from fifty-one down to twenty rupees; and others are paid from two rupees up to forty.

At the grand gate is ſtationed a muſhreff, to take account of the receipts and expenditures of the haram in ready money and in goods.

Whenever any of this multitude of women want any thing, they apply to the treaſurer of the haram, who, according to their monthly ſtipend, ſends a memorandum thereof to the muſhreff of the grand gate, who tranſmits it to the treaſurer of the king's palace, and he pays the money. In payment of theſe demands no aſſignments are given, but only ready money.

An eſtimate of the annual expences of the haram being drawn out, the muſhreff writes a draft for the amount, which is counterſigned by the miniſters of ſtate, after which it is paid in a coin that his majeſty has cauſed to be ſtruck ſolely for this purpoſe. This money is paid by the grand treaſurer to the paymaſter-general of the palace; and, upon a written order being ſent by the muſhreff of the gate, it is diſtributed

amongst the inferior paymasters of the haram, and by them paid to the different servants thereof. And this money is reckoned in their salaries equal with the current coin.

The inside of the haram is guarded by women; and about the gate of the royal apartments are placed the most confidential. Immediately on the outside of the gate, watch the eunuchs of the haram, and at a proper distance are stationed the rajpoots, beyond whom are the porters of the gates; and on the outside of the enclosure, the omrahs, the ahdeeans, and other troops mount guard, according to their rank.

Whenever the begums, or the wives of the omrahs or other women of character, want to pay their compliments, they first notify their desire to those who wait on the outside, and from thence their request is sent in writing to the officers of the palace, after which they are permitted to enter the haram: and some women of rank obtain permission to remain there for the space of a month.

هارکارس

Harcarras. Messengers employed to carry letters, and on business of trust; they are commonly bramins well acquainted with the neighbouring countries; they are sent to gain intelligence, and are used as guides in the field.

هارول

Harol. The officer who commands the vanguard of an army, and sometimes it signifies the vanguard.

حت حقیقت

Hat Hukeekut. An account, specifying the assel and

abwab-jumma of the ryots, and the ſettlement of the revenue to be collected during the courſe of the year.

حویلدار

Havildar. An officer appointed by the zemindar of a diſtrict, to meaſure and mark out the land that each ryot poſſeſſes, and to collect the rents where they are paid in kind.

حویلی

Havilly Lands. The diſtrict attached to, and in the vicinity of the capital of a province.

ہات or ہاٹ

Haut. A market kept on ſtated days: an occaſional market

ہوا

Hawa. Literally, the air, is a deriſive appellation, given by the ſunnies to the ſheyas. *Hawa* is likewiſe uſed to expreſs the ſenſual paſſions, whence the *Abel Hawa* ſignifies ſenſualiſts, or epicureans.

حوالہ

Hawaleh, in its literal ſenſe, means a removal; and is derived from *Tahool,* which imports the removal of a thing, from one place to another. In the language of the law, it ſignifies the removal, or transfer of a debt, by way of ſecurity and corroboration from the faith of the original debtor, to that of the perſon on whom it transferred.

حضرہ

Hazerah. One of the heads in a huſtabood account,

comprehending under it every exiſting ſource of revenue, as rents of lands actually occupied, taxes, cuſtoms, and every other article of profit really exiſting.

حاضر ضامن

Hazerzamin. Bail for the appearance of any perſon.

هبه نامه

Hebab Nameh. A deed of right.

هبه

Hebba, in its literal ſenſe, ſignifies the donation of a thing, from which the donee may derive a benefit: in the language of the law it means a transfer of property, made immediately, and without any exchange.

هيطوپديس

Heetopades. Amicable inſtruction, are a ſeries of connected fables interſperſed with moral, prudential, and political maxims: this work is in ſuch high eſteem throughout the Eaſt, that it has been tranſlated into moſt languages ſpoken there It did not eſcape the notice of the emperor Akber: attentive to every thing that could contribute to promote uſeful knowledge, he directed his vizier, *Abul Fazel,* to put it into a ſtyle ſuited to all capacities, and to illuſtrate the obſcure paſſages in it; which he accordingly did, and gave it the title of the Criterion of Wiſdom: at length theſe fables made their way into Europe, and have ſince been circulated there with additions and alterations, under the name of Pilpay, or Eſop.

هجره

Hejira. The name of the year, according to which

the followers of Mohamed reckon their æra; it commences from the flight of Mohammed from Mecca to Medina, July 16th, A. D. 622. See Appendix, Nº IV.

حد

Hidd, in its primitive ſenſe, ſignifies obſtruction: in law, it expreſſes the correction appointed and ſpecified by the law, on account of the right of God.

حداد

Hiddad. Mourning. A woman abſtaining from the uſe of perfumes, or ornaments.

ہدر

Hidder. Shedding blood, or permitting it to be ſhed, unrevenged.

حجر

Hijbr, in its primitive ſenſe, means interdiction or prevention. In the language of the law, it ſignifies an interdiction of action, with reſpect to a particular perſon, who is either an infant, or an idiot, or a ſlave; the cauſes of prohibition being three, infancy, inſanity, and ſervitude.

حربی

Hirbee, in its literal ſenſe, ſignifies an enemy; the term extends to all mankind, except Muſſulmauns and Zimmees, whether they be actually at war with the Muſſulmuns or not.

ہرکارہ

Hirkarrah. A meſſenger or ſpy.

هرسنه

Hirſunneh. Sicca rupees of various years.

حصهدار

Hiſſabdar. A ſharer or partner.

حساب

Hiſſaub. An account.

حرز

Hirz. Cuſtody is of two kinds; 1. cuſtody by place, that is, by means of ſuch a place, as is generally uſed for the preſervation of property, as a houſe, or a ſhip; 2. by perſonal guard.

حضانت

Hizanet. The care of infant children.

حدابندي

Hoodabundy. The diſtributing a diſtrict into ſeveral ſmall portions, under the charge of different perſons.

حوقه

Hookah. An indian pipe for ſmoking.

حكم نامه

Hookem Nameh. A written order.

هندي

Hoondee. A bill of exchange.

هنڈياويان

Hoondyvean. Commiſſion on bills of exchange.

حوالہدار

Howalahdar. A landholder, inferior in rank to a talookdar. He holds his lands on a funned, either hereditary, or refumeable at pleafure; he is fubject to his proportion of the increafe, or decreafe, that may be put upon the diftrict.

حولہ

Howalay. A depofit of property in full confidence.

حقیقت جمع

Hukeekut Jumma. An account fpecifying the revenue in all its branches.

حق التحصیل

Huk ul Tehfeel. The fixth of the actual collections, allowed in Behar, to the perfon in charge of them in lieu of all expences whatever, attending the making of them; whereas the actual charges of collection, are from 6 to 8 per cent only.

حسب الحکم

Hufb ul Hookum. A patent, or order, under the feal of the vizier, with thefe initial words; "According to command." An official confirmation under the feal of the Vizier, enforcing obedience to the emperor's firmaun.

ہست وبود

Huftubood. The prefent ftate of the revenues, compared with former years. A rent-roll, either of a grand divifion, or of leffer diftricts. An imaginary computa-

tion, or arbitrary valuation, which the custom of the country has established.

حضوري

Huzzoory. The presence; applied, by way of eminence, to the emperor's court. According to the polite usage, it is now applied to the presence of every Nuwaub, or great man.

حضوري

Huzzoory. The privilege of paying the revenues immediately to government. This indulgence was originally confined to zemindars and chowdries, but latterly has been extended to talookdars also, who used to pay through the medium of the zemindars, in whose districts their talooks were situated.

حضور نویس

Huzzoor Navees. A secretary who resides at court, and keeps copies of all firmauns, orders, or letters.

جفیر

JAFFEER. One of the imaums, to whose opinion, in many particulars, the sunnies themselves pay the greatest regard.

جاگیر

Jagheer, or *Jayghеer.* An assignment of a part of the revenues of the state, to the superior officers of government, or for the support of individuals, or of particular establishments. They are either mushroot, or guire mushroot; that is conditional, or unconditional. The grant of the former specifies certain

ſervices to be performed by the perſon upon whom it is conferred, and is uſually given to officers of government, to be held by them whilſt in office, but reſumable on their office being vacated. They are alſo frequently allotted to perſons for their military ſervices. An unconditional Jagheer does not ſpecify any ſervices to be performed. In Behar, the jagheers are almoſt univerſally of this kind. The grant was made under the ſeal and ſignature of the vizier, for a certain number of daums, and the names of the pergunnahs, and the amount receivable from each, were particularized upon the back of the grant. The dewan of the province, on the part of the king, gave a ſunned mutauluk, or grant correſponding with that of the vizier. In this was ſpecified the number and names of the villages appropriated for the diſcharge of ſeveral quotas of rent, receivable for each pergunnah. The nazim, or viceroy of the province, then iſſued a perwannah gozauſht, or order of delivering up to the proprietor the lands, as particularized in the mutauluk ſunned of the vizier. Such a jagheerdar is entitled to all the financial regalities of his jagheer, not only the crown rent, but all the ſubſequent ſubahdary aſſeſſments, and additional receipts of annual rental, beſides inferior local-juriſdiction, with ordinary zemindary perquiſites. Jagheers are neither alienable nor hereditary; but on demiſe of the proprietor revert to the government. It is for this reaſon they are always conferred under the authority of the vizier, and not under the royal ſeal. Whilſt the conſtitution of Delhi remained entire, the eſtabliſhment of the Nazim Dewan, the Foujdars, and all the great officers of ſtate, the charge of maintain-

ing a fleet of armed boats at Dacca, to repel the attacks of the Muggs, the artillery, and all the principal departments of government, were provided for by aſſignments of the revenue of particular tracts of land, which were called from that circumſtance jagheer mehals. The zemindars in whoſe territories they were ſituated were allowed a proportionate reduction in their jumma: but of late years, as the ſeveral nuwaubs gradually threw off their ſubjection to the emperors, the ſyſtem of jagheers has fallen into diſuſe, and there are not at preſent more than two or three inſtances of their exiſtence in the Bengal province. The word *Jagheer* is derived from the Perſian *jau, a place,* and *guriftun, to take.*

جاکیر اشم

Jagheer Aſham. Lands gaanted for the ſupport of troops.

جاکیر سربار

Jagheer Sirbar. The jagheer of the government of the nazim.

جاکیر ضات

Jagheer Zat. Lands for private maintenance.

جاکیردار

Jagheerdar. The holder or poſſeſſor of a jagheer. See Appendix, N° III.

جهیز

Jaheez. Veſtment, or furniture of any kind, which a bride brings to her huſband's houſe: paraphernalia.

جایفه

Jaifa. A ſtab, or wound, penetrating into the cavity of the trunk, from the breaſt, the belly, or the ribs, or from the neck into the gullet; and if it penetrates quite through from ſide to ſide, it is accounted two ſtabs, and two-thirds of the fine are accordingly due for it.

جاکندار

Jakendar. An aſſorter. An officer belonging to the Company, who affixes the price on each piece of cloth in the cottas.

جامه

Jama. A kind of gown worn by the eaſtern nations.

جار ملاصق

Jar Molaſik. The perſon whoſe houſe is ſituated at the back of that which is the object of Sheffa, having the entry to it by another road.

جایداد

Jaydaad. Aſſet, fund, or ſource; hence applied to ſignify the ability of any diſtrict or province, in reſpect of its revenue.

اباق

Ibbak. The abſconding of ſlaves.

جید

Jeed. Pure money of the current ſtanding.

جمدار

Jemidar. A black officer, who has the ſame rank as lieutenant in the Company's forces.

جناية

Jenayut, in the language of the law, is a term expreſſive of any prohibited act committed either upon the perſon or property. In the practice of lawyers, it ſignifies that prohibited act committed upon the perſon, which is called murder, or upon a part of the body, which is termed wounding, or maiming.

جناجات

Jennajaut. Every individual, or particular.

جريب

Jereeb. Meaſurement of land. In law books of authority it well be found, that the jereeb is ſixty ſquare royal *zeraas* or *guz :*

6 Barleycorns in breadth,	make one	Finger,
4 Fingers,		Kubzeh, or fiſt.
6 Kubzehs,		Common guz
7 Kubzehs,		Royal guz, or zeraa.
60 Royal guz,		Jereeb

The Beegah or Jereeb are names applied indifferently to the meaſure it ſelf, as well as to ſuch a quantity of land. It conſiſts of 3600 ſquare guz. If a piece of ground be unequal in length and breath, it is brought into ſquare meaſure.

20 Unſwanſeh	make one	Pitwanſeh ;
20 Pitwanſeh		Tiſwanſeh ;
20 Tiſwanſeh		Biſwanſeh ;
20 Biſwanſeh		Biſwah ;
20 Biſwah		Beegah.

All the divifions below the tifwanfeh are imaginary. No revenue is required from nine bifwanfeh; but ten bifwanfehs are accounted one bifwah. Vid. Ayeen Akbery, edit. 8vo. vol. 1. p. 284.

جريب امين

Jereeb Aumeen. A land furveyor, or meafurer.

جريبانه

Jereebana. A taxation on inhabitants, for defraying the changes of meafurement.

جزيه

Jezia. A poll-tax, formerly levied on all who were not Mohammedans; efpecially the Hindoos.

احرام

Ihram, is the period during which the pilgrims remain at Mecca. They are then fubject to a number of ftrict regulations, and are particularly enjoined to refrain from all worldly pleafures.

احتكار

Ihtikar, in its literal fenfe, fignifies the laying up of any thing; and in the language of the law, the purchafing of grain, or other neceffaries of life, and keeping them, up, with a view of enchancing the price.

جر

Jirr. Dragging the offender to the door, and expofing him to fcorn.

اجاره

Ijarah. A farm.

اجاره‌دار

Ijarahdar. A farmer of the revenues.

اکراه

Ikhrah. Compulſion.

اقرار

Ikhrar, in the language of the law, means the notification, or awoval of the right of another upon one's ſelf. The Perſon making ſuch acknowledgement is termed *Mookir.* The perſon in whoſe favour the acknowledgement is made is termed *Mookir lee hoo,* and the thing which is the ſubject thereof is termed *Mookir be hee.*

اختیار

Ikhtear. Option.

امام

Imaum. By the rightful Imaum is underſtood, a perſon in whom all the qualities eſſential to magiſtracy are united, ſuch as Iſlamiſm, freedom, ſanity of intellect, and maturity of age, and who has been elected into his office by any tribe of Muſſulmauns, with their general conſent.

امام باري

Imaumbary. A price illuminated at the feſtival of Mohurrum, where the ſhrines of Imaum Haſſan and Hoſſein are repreſented and worſhipped.

جعل

Joal. A reward of 40 dirms, to which a perſon is entitled, for having ſeized and brought a fugitive ſlave from the diſtance of three days journey and upwards, and delivered him up to his maſter.

جعار

Joar. A general maſſacre of the women and children, which is ſometimes performed by the Hindoos, when they cannot prevent the enemy from taking the town: a place is filled with wood, ſtraw, oil, &c. where the victims are encloſed, and it is ſet on fire.

جوتدار

Jootdar. A cultivator, or huſbandman.

استبرا

Iſtebra. Waiting for the purification of women.

استيلاد

Iſteelad, ſignifies a man having a child born to him, of a female ſlave, which he claims or acknowledges, as of his own begetting; and the mother of ſuch a child is termed an *Am-walib.*

استحقاق

Iſtehkak. Claim of right, preferred by others, to the ſubject of ſale.

استهلال

Iſteblal. The noiſe made by a child at its birth.

استمرار

Istemrar. A rent not liable to alteration.

استعفا

Isteyafah. A deed of resignation.

استدانة

Istedanet. Desiring to borrow; in its common acceptation, it signifies contracting debt in behalf either of one's self, or of another.

استصناع

Ist-se-na. A requisition of workmanship.

استقلالي

Istuklalee. Confirming in possession.

عتاق

Ittak, in its primitive sense, implies power: in the language of the law, it signifies a power by effect, existing in a man, which endows him with competency in evidence, and also in authority (such as magistracy, and so forth) enabling him to act with respect to others, and to repel the acts of others, with respect to himself, in consequence of the extinction of his bondage.

جگ

Jug. A sacrifice which is celebrated by pitching a tent on a select spot of ground, and making a fire there; ghee is then poured on the fire, and prayers are at the same time offered to their deities.

جمبودیپ

Jumbo Deep or *Jummodeep.* the world: it is a Shanſcrit word, and particularly ſignifies India: it is derived from *jumboo* or *jumbook,* a jackal, and *deep,* any large portion of land ſurrounded by the ſea. See Deep.

جمع

Jnmma, is the amount of aſſeſſments on any particular branch of revenue. When applied to land, it means the amount of revenue aſſeſſed upon it, and is of two kinds, viz. Aſſul jumma, which means the original aſſeſſment made by Turul Mul, the Dewan of Bengal, under the emperor Akber, on an actual meaſurement and valuation of the lands; and abwaub jumma which means the amount of ſubſequent taxes impoſed by Jaffier Khaun and his ſucceſſors, to the preſent time, on the jumma of Turul Mul, which continued till his (Jaffier Khaun's) time with little variation, either in the amount of aſſeſſments, or mode of levying them. Jumma, when applied to the cuſtoms, or to any other variable ſource of revenue, ſignifies the amonnt expected to be realízed from them, or the amount at which they are farmed out.

جمع ابواب

Jumma Abwaub. Rent of land, fixed at a ſubſequent period to the time of Akber.

جمع اصل

Jumma Aſſel. See Aſſel Jumma.

جمع بندی

Jummabundy. A rental containing an account of the jumma, as well as of the land. It ſpecifies, Firſt, the name the ryot: 2dly, the quantity of land which he holds: 3dly, the crop which it produces: 4thly, the rate per beegah; and 5thly, the total annual rent of each ryot. As a new meaſurement does not take place every year, this account is annually liable to conſiderable changes. Thus if one ryot relinguiſh a portion of his land, and another takes it, or lies uncultivated, in either caſe it will occaſion an alteration in the original jummabundy. This account, although ſo very uſeful, is not kept in every part of the country; the want of it, however, is in ſome meaſure, ſupplied by means of the Kercha.

جمع دیہاتی

Jumma Debauty. the nett eſtimated amount of the revenue of the whole dhee or turruff.

جمع خرچ

Jumma Kherch. Account of receipts and charges.

جمع مفصل

Jumma Mofuſſil. The aggregate amount of the different ſources of revenue, whether rent or cuſtom.

جمع مسجد

Jumma Musjid. The great moſque.

جمع پرگناتی

Jumma Pergunnatty. The nett eſtimated amount of the revenue at the pergunnah cutchery.

جمع واصل باقي

Jumma Waſſil Baky. An account of the rental, collections, and balances of any diſtrict or province.

جمع زمينداري

Jumma Zemindary. The nett eſtimated amount of the revenue of a zemindary.

جنگل

Jungle, or *Jungul.* A wood; wild country; waſte ground; high graſs, or reeds.

جنگل بري

Jungleb boory. Clearing of jungles.

جزيه

Jyzeyeb. The capitation tax.

قباله

KABALA. A bail bond. A bill of ſale.

كفالة

Kafalut. Bail.

كفاية بالدرك

Kafalut Bel Dirk. Bail for what may happen.

قفيز

Kafeez. A meaſure containing about 60 pounds weight.

قفیز طحان

Kafeez Tehan Hiring a perſon to grind wheat into flour, in conſideration of a meaſure of flour for his hire.

قاحر

Kahar. The Kahars or Bearers are natives of Hindooſtaun, who carry aſtoniſhing burdens upon their ſhoulders over the moſt uneven ground. They alſo carry palekees, ſukhaſens, chowdowles, with ſuch an even pace, that the rider is hardly ſenſible of the motion. The beſt are thoſe of the Deccan and Bengal; and there are alſo many good ones in the northern ſoobahs. Severol thouſands do ſervice at the palace.

کلال خانہ

Kalel Khaneh. A duty paid by ſhopkeepers who retail ſpirituous liquors; likewiſe the place where they are ſold.

کاک تودہ

Kak Towda. A heap of fine mould, well ſifted, and beat ſtrongly in between two ſtone walls. It is five feet high, three feet thick, and the front of it is very ſmooth and even, it being beat with a heavy trowel. One who is well ſkilled, can ſhoot his arrow into it quite to the head; whereas one that ſhoots ill, (be he never ſo ſtrong,) cannot put a third part in. The arrows for this exerciſe, have the iron part quite round, about four fingers long, of the ſize of a reed, until near the point, where they are ſomewhat thicker, from which part they taper gradually to

a ſharp point. The length, from the thickeſt part to the point, is from three quarters to one inch.

قنات

Kanaut. Kanauts are walls of cotton cloth, which are always pitched round the tents of thoſe who can afford them. The principal chiefs have them, encloſing a ground of great extent. They have a very ſplendid appearance.

كندايرب

Kandayrub. One of the five ſuperior modes of marriage among the Hindoos. It is when a man and woman exchanges necklaces or ſtrings of flowers, and both make agreement in ſome ſecret place.

خارج جمع

Karige Jumma. Alienated from the rental. The term is uſed to expreſs free lands in general.

كروري

Karory, or *Croory.* An officer of government, who, for a commiſſion, or a fixed ſalary, makes the collections of a diſtrict.

گهاط باري or گهات باري

Katbarry, or *Ghautbarry,* Duties levied on boats, at the chokees and ghauts.

كفايتي هست و بود

Kefyety Huſtubood. An abwaub aſſeſſed by Coſſim Ally Khaun, on the diſtricts of Beerbhoom and Dinagepore, from an actual valuation of their reſources.

كفايتي فوجداري

Kefyety Foujdary, An abwab firſt brought to credit of government by Coſſim Ally Khaun, though long before collected from the frontier provinces by the Foujdars, to whoſe management they were entruſted. The proportion of what was levied on Poneah, was Rs. 15,23,725; but the aggregate of Bengal was Rs. 36,74,239.

خلعت

Kellaut. A dreſs given to a perſon inveſted with a new office, or as a token of confirmation in that he holds. This dreſs of honour is likewiſe preſented, by men of rank to viſitors of diſtinction, but it is generally in pieces, and not made up; the number of pieces and their quality are in proportion to the rank of the perſons to whom they are preſented; ſometimes it is ſent as a preſent.

قرار كمي

Kerarcummee. A decreaſe in the jumma of the ryots.

قراط

Kerat. A carat, the 20th part of an ounce.

قريه

Keriah. A pariſh or village.

كركچ نمك

Kerkutch Nimuk Foreign ſalt, imported from the coaſt, and from the northward.

قرضدار

Kerzdar. A borrower; a debtor.

قرض خواه

Kerzkha. A creditor.

خالصه

Khalſah. The exchequer, or royal office for the collection and receipt of the revenues, and for the determination of cauſes relating thereto.

خمر

Khamr. Wine in particular, and all ſtrong liquors in general.

خان

Khaun. Literally this word ſignifies Lord or Noble. In Perſia, it is applied to a prince or governor of a province; but in Hindooſtaun it ſignifies the loweſt order of Mogul nobility. It is a title conferred by the king of Delhi, for which, according to ſome, it is ſuppoſed the perſon maintains 250 horſe ſoldiers, of which he is the commander for the king's ſervice. It is likewiſe a general appellative to diſtinguiſh the Patans, and given to every man of rank.

خان خانان

Khan Khanaun. Lord of lords; a title.

خانه باري

Khanehbary. A family houſe.

خانسامانی

Khansumaunee. The department which generally includes every expence belonging to the houſehold.

خانگی محال

Khangee Mehal. Places for proſtitutes.

خارج جمع

Kharij Jumma. Land ſeparated from the revenue, and ſold by the zemindars. It is hereditary, and conſequently alienable by the the holder of it, either by deed, gift, or otherwiſe.

خاص

Khaſs. Lands, the rents of which are not leaſed out, but collected immediately by the officers of government, appointed for that ſole purpoſe.

خاص تعلق

Khaſs Talook. Lands excluſively belonging to government, from the original proprietors having died without heirs. Jaffier Khan, when nuwaub, having compoſed a collection of theſe lands, in the vicinity of Moorſhedabad, which he afterwards enlarged by encroaching upon the lands of the neighbouring zemindars, ſettled them upon his ſon Sirfraz Khaun. They have ever ſince been conſidered the more immediate tenure of government, being held by, and rented of it, by every ſucceeding nuwab.

خاص نویس ابواب

Khaſs Naveeſee Abwab. Sundry ſeparate articles of

collection, from which the nuzzar of 4679 gold mohurs, annually ſent to his majeſty; and the princes, of rare productions of Bengal, ſent to court, were defraying; afterwards theſe articles were conſolidated into a tax, added to the jumma.

خاص نویسی

Khaſs-Naveeſee." The moſt ancient ſubahdary aſſeſſment, inſtituted by Jaſſier Khan, as a ſund for the payment of the fee exacted by the Khalſeh Mutſuddies, from the zemindars, at the renewal of their annual leaſes; it derives its etymology from two Perſian words, ſignifying ſpecial writers, or accountants.

خصومت

Khaſſoomut. Litigation.

خام آمدنی

Khaum Aumdany. 'Groſs receipts of revenue in rupees of ſort.

خزانه نمک

Khazaneh Nimuk. The value of ſalt delivered to government by the zemindars of diſtricts, which pay their revenues in kind, and where this article of produce is greater than any other. The word khazaneh is uſed in contradiſtinction to the word teekah, which only applies to the rents of the ſalt works of ſuch diſtricts as yield but a ſmall quantity of ſalt in proportion to the grain, or other produce. In the Khazaneh diſtrict the zemindar uſed to engage to deliver to govern-

ment the whole quantity of ſalt that his lands were ſuppoſed capable of producing, on receiving in advance, or on being credited to the amount of his land revenue, the charge of manufacturing it at a fixed rate. The difference between the prime coſt ſo fixed, and the actual value of the ſalt when manufactured, compoſed the fund from which the revenues of the diſtrict were diſcharged. From 1772 to 1777, the whole of the ſalt of Bengal, whether teekah or khazaneh was manufactured on account of government, by the zimindars or farmers of the revenue, or by contractors, who ſtipulated to deliver a certain quantity from their diſtricts, at a fixed rate; in caſe of an exceſs in the in the quantity, they received a premium; in the event of a deficiency, they forfeited a penalty. The contractor paid the uſual rent or hire of the of the teeka ſalt works; but the khazaneh ones were exempt from any rent. In the former, the price of manufacturing the ſalt was advanced from the treaſury; in the latter, the farmer or zemindar was credited in his accounts for the amount The ſalt thus manufactured, on account of government, was ſold to merchants; and the difference in the prince yielded a conſiderable revenue.

خزانچی

Khazanchee. A treaſurer.

خزانه

Khazaneh. The public revenue; treaſure.

خيچه

Kheechah. Poor land, and which produces only cullai, and of this but one crop per annnm.

كهيل

Kheel. Wafte land, newly brought into cultivation.

خراج

Kheraj, is of two kinds, *Mokoffimeh*, and *Wuzeefeh*, which laft is called *Mokateb* and *Mowruzzeff.*—*Kheraj Mokoffimeh* is a fhare of the produce, 5th or 6th, for example, which is taken by government, and which like *ufher*, depends on the produce of the land, and not on the perfonal ability of the cultivator; and therefore if a perfon, notwithftanding his ability, doth not cultivate land, the *kheraj* is not demandable.—*Kh.raj Wuzeefeh* implies, that the proprietor of the foil is refponfible for fomething, and which depends upon his poffeffing the means of deriving advantage therefrom; on which account, this kind of revenue is due onee every year, whether the proprietor cultivates the land once or feveral times: whilft on the contrary, *kheraj mokoffimeh*, like *ufher*, is regulated by the number of crops: fo that *kheraj mokoffimeh* is like *ufher*, in that both depend upon the produce of the foil, the only difference between thefe being in the article of charges.—*Reth*, includes cucumbers, gourds, badinjans, and fuch kinds of vegetables: fugar-cane has alfo fometimes been included in this clafs.—*Nekheel Mettufil*, or clufters of palm trees, is when they are placed fo clofe together, that there is not poffibility of cultivating the land; and

on the ſame principle, if palm trees are ſituated on the ſides of land, and the intermediate land is ſown, in that caſe the dates will not be ſubject to *kheraj*.

خرچه

Kherchah. An account current of each ryot, ſpecifying on the right ſide of the page, the particulars of his jumma as contained in the Hal Hukekut, and on the left the ſums he has paid, with the dates of the payment.

خریف

Khereef. The firſt crop in the year, conſiſting chiefly of rice, which is ſown in Byſaak, and gathered in Bahdoon.

خلاص

Khilas. Releaſe.

خودکاشت زمین

Khodkaſht Zemeen. Land cultivated by ryots reſiding on the ſpot.

خمر محال

Khomer Mehal. A branch of revenue ariſing from the ſale of arrack and other ſpirituous liquors.

خلع

Khoola, in its primitive ſenſe, means to draw off, or dig up. In law it ſignifies agreement entered into, for the purpoſe of diſſolving connubial connection, in lieu of a compenſation paid by the wife to her huſband, out of her property.

خلطين

Khoolteen. Water in which dates have been ſteeped, mixed with that of raiſins, and boiled together until they ferment and become ſpirituous.

خنثي

Khoousa. An hermaphrodite.

خاص . بحر

Khoſs Bavhar. A royal fleet of boats, uſed to be ſent to his majeſty annually, the expences of which were defrayed from the Nowarah Mehals.

كدي

Khuddy. The plantain tree; the ſhips are put into the ground in Aſſar and Savon, and they produce fruit in 12 months, after being planted; they require a moiſt but not a very wet ſoil.

خلوت صحيح

Khulwut Sehceh. Complete retirement, ſolus ſola, where there is no legal or natural impediment, to the commiſſion of the carnal act in marriage.

خوروپوش زمين

Khuroupoſh Zemeen. Lands appropriated for the maintenance of zemindars and landholders.

قرض

Khuruz. Money borrowed on intereſt.

قرض خواه

Khurruzkha. A creditor.

خيانت

Khyanut. Treachery; diſhoneſty.

خيار الشرط

Khyar us Shirt. Optional condition. In contracts of ſale there are five different options: 1. option of acceptance; 2. optional conditions; 3. option of determination; 4. option of inſpection; 5. option from defect.

خيرات

Khyraut. Land given in charity, principally to Muſſulmauns; it is by cuſtom hereditary and alienable.

قبله

Kibleh. That part to which people direct their face in prayer; eſpecially Mecca.

قلعدار

Killadar. The commander or governor of a fort.

كليدار

Killedar. A petty officer, having ten pagodas for his monthly pay. Theſe officers were frequently promoted, by Tippoo Sultaun, to the office of Meer Suddoor (ſuperintendant-general of forts, &c.) By ſuch ridiculous promotions as theſe Tippoo Sultaun is ſaid to have given umbrage to many of the great men of his country.

كراهيت

Kirabeyut. Abomination.

قربان

Kirban. Sacrifice.

قسامت

Kissamut. The administration of an oath.

قسم

Kissm. By kissm is understood the equal partition of cohabitation, which a husband is required by law to make among his wives, when he has a plurality of them.

قسمت

Kissmut. A division, particularly of inheritance. When any part of a pergunnah is transferred, from one zemindary to another, each part is called a Kissmut Pergunnah.

قسمت پرگنه

Kissmut Pergunnah, are reckoned by annas, or sixteenths.

قسط

Kist. The amount of a stated payment; instalments.

قسطبندي

Kistbundy. An agreement for a stated payment of a sum of money, to be discharged at several times. When applied to the revenues, it means an account of the monthly instalments, by which the annual rents are to be paid. The jumma is thus divided into 12 equal parts, but as the payments must be regulated by the harvests, the equal proportion or monthly rents are

broken into ¼ months: thus, Byſaak ¼ month, Jayte ¼ month, Aſſar 2 months, &c. In ſome places taxes are impoſed by adding a month's or half a month's rent to the jumma. In ſuch caſes it is not uncommon, from the accumulation of taxes, to find that the whole 12 months contain nearly double the jumma; and of courſe, that there is as much collected in 12, as there ought to be in 20 months.

كتاب حكمي

Kitaub Hookmee. The letter of one cauzee to another, which is a tranſcript of real evidence.

كتابت

Kitaubut, in is literal ſenſe, ſignifies a ſlave, purchaſing his own perſon from his maſter, in return for a ſum to be paid out of his earnings. In the language of the law, it ſignifies the emancipation of a ſlave, with reſpect to the rights of poſſeſſion and action (in other words, the conveyance or appropriation of property) at the time of the contract, and with reſpect to his perſon, at the time of his paying the conſideration of Kitabut.

كونكورتكي زمين

Koonkorteky Zemeen. Lands granted for the ſupport of the families of perſons who have met with an untimely death.

كوسوماكاره

Kooſoomakara. The ſeaſon of flwers, otherwiſe called Vaſant: the two months between the middle of March and May. The Hindoos divide the year into ſix reetoos,

or ſeaſons, of two months each, which are thus denominated; *Seeſar*—Dewy ſeaſon, *Heemant*—Cold ſeaſon, *Vaſant*—Mild (ſpring), *Greeſhma*—Hot ſeaſon, *Varſa*—Rainy ſeaſon, *Sara*—Breaking (up of the rains).

خوروپوش

Koropoſh. An allowance to zemindars for maintenance.

کورك

Kouruk. When the king's women in Perſia go out any where, a number of men go beforehand to thoſe places through which they are to paſs, in order to ſignify the ſame, that nobody may appear there. The women are guarded by armed eunuchs, and ſometimes by a body of ſoldiers at a diſtance, who, if they find any man or boy in the way, will kill him, or at leaſt drub him very ſeverely; and this is called Kouruk.

کيال

Koyal. A weighman.

کيالي

Koyalee. Fees for weighing.

کرور

Krore, or *Crore.* One hundred lacks, or 10 millions.

قباله

Kubbaleh. A bill of ſale.

خبر سلامي

Kubber Salamy. A conſideration or due, paid to the

zemindar by the Mohammedans, for his allowing them, to dig a grave for their deceased relations.

کفیل

Kuffeel. A security.

کلیان

Kullean. Small quntities of land left uncultivated, for the purpose of laying grain upon it, at the time of harvest, in order to its being thrashed.

کلمه

Kulma. The Mohammedan confession of faith: "There is no God, but one God, and Mohammed is the prophet of God."

کمر کشاہی

Kummer Coshaby. An exaction made by peons, placed in restraint over any one, for permission to pull off his clothes, and perform the ordinary functions of life.

کنز

Kunz. Treasure, or other property, buried in the ground.

کهرانی

Kurauny. A deduction made by the officers, in charge of the collections from the gross receipts of revenue, over and above the established batta.

کرث کتانی

Kurp Cootanny. Presents made by the ryots, on estimating the quantity of cotton on their lands.

قرض

Kurz. A loan of money.

خوشباش

Kush bash. Perſons who enjoy lands rent-free, upon condition of ſerving the government in a military capacity when called upon. The term is alſo extended to people of middling circumſtances, who do not cultivate their lands themſelves, but hire ſervants to do it, while they hold other employments.

قصور

Kuſſoor. The allowance on the exchange of rupees, in contradiſtinction to batta.

کتکنه دار

Kutkeennadar. An under renter, who takes in farm a portion of a diſtrict, at a fixed annual ſum from the head farmer, or zemindar, who has himſelf engaged for the revenues of the whole diſtrict payable to government. *Kutkeena* ſignifies a ſub-leaſe, or under farm.

قتل عمد

Kutl amd. Homicide, by miſadventure.

قتل قايم مقام بخطا

Kutl Khayem Mokam ba Khota. Homicide of the ſame nature as that by miſadventure.

قتل بالسبب

Kutl ba Subbub. Homicide by an intermediate cauſe.

قضل باش

Kuzzel bash. An order of ſoldiers among the Perſians, as the janizaries among the Turks. The word ſignifies, in the Turkiſh language, red heads; they were ſo called from the red caps, which they wore when firſt inſtituted by Shaikh Hyder, father of Shah Iſmael firſt king of the Sephy family.

لاخراج

LACKHERAGE. Lands that pay no revenue.

لعان

Laan. Imprecation. In the language of the law it ſignifies teſtimonies confirmed by oath on the part of a huſband and wife, (whoſe teſtimony is ſtrengthened by an imprecation of the curſe of God, on the part of the huſband, and the wrath of God on the wife,) in caſe of the former accuſing the latter of adultery.

لك

Lack. One hundred thouſand. This term is uſually applied to money; as, a lack or 100,000 rupees, which ſuppoſing them ſtandard, or ſiccars, at 2*s.* and 6*d.* amounts to 12,500*l.* ſterling.

لادعوي

Ladavee. A releaſe or acquittance from any demand. A quit claim.

لقيط

Lakeet. A foundling.

لاكلام باقي

Lakelaum Baky Undiſputed balance.

لاوارث

Lawaris. Heirlefs; having, or leaving no heir.

لاوارث محال

Lawaris Mehal. A branch of revenue arifing from perfons dying without heirs.

لقطه

Lookta, fignifies property which a perfon finds lying upon the ground, and takes away for the purpofe of preferving it in the manner of a truft. The terms *Lakeet* and *Lookta* have an affinity with refpect to their fenfe, the difference between them being merely this, that *Lakeet* is ufed with regard to human fpecies, and *Lookta* with regard to any thing elfe. Foundling, ftray, trove.

لوت

Lout. Rupees that are defaced by conftant ufe.

لنگر خانه

Lunger Khaneh. An hofpital, or houfe, for the entertainment of the poor and indigent.

معزول

MAAZOUL. Difmiffed from office.

مدرسه

Madreffah. A public feminary for the promotion of Mohammedan literature.

مفقود

Mafkood, in its literal fenfe, means, loft and fought after. In the language of the law, it fignifies, a per-

ſon who diſappears, and of whom it is not known whether he be living or dead.

مہاجن

Mahajin. Shop-keeper, or trader. A banker.

محال

Mahal. (Mehal). Literally, a place. Any land, or public fund producing a revenue to the government.

محالات

Mahalaat. The plural of *Mehal.*

محال سراي

Mehal Serai. The women's apartment. It is alſo called Haram, (that is, prohibited or unlawful, with reſpect to men,) and in Turky, Seraglio.

محاسبہ

Mahaſeba. Adjuſtment of accounts.

مہایات

Mahayat, in the language of the law, ſignifies, the partition of uſufruct, and it is allowed, becauſe it is frequently impoſſible for all the partners to enjoy together, and at one time, the uſe of the thing held in partnerſhip.

محالدار

Mahalledar. An officer under the cutwal, to prevent crimes and abuſes.

محجور

Mahjoor. An inhibited ſlave.

ماهواري

Mahwarry. Monthly.

مجبوب

Majboob. A complete eunuch.

مکار

Makar. A perſon whoſe buſineſs it is to let horſes, camels, &c. to hire.

مکروه

Mak Roob, is the participle paſſive of *Kureha,* to abominate. This word is frequently uſed in a milder ſenſe, and may relate to any thing improper or unbecoming.

مال

Mal. Perſonal eſtate, or effects.

ماليہ

Maleeut. Worth; the quality or being or conſtituting property.

مال خانہ

Mal Khaneh. A treaſury, or ſtore-houſe.

مالگذاري

Malguzary. The public revenue, conſiſting, in Bengal, chiefly of land rents. The proportion taken by government has, conſequently, always been very large, when compared with the land tax of ſtates, where policy has pointed out various other modes of taxation, apparently leſs burthenſome to the ſubject,

and which raiſe a revenue, in a manner imperceptibly, rom thoſe who pay it.

مالک

Malik. The maſter, or proprieter.

مالکانہ

Maliconna. Certain perquiſites, or per centage, allowed to the zemindar, on the jumma of his lands.

مالواجب

Malwajib. Revenues, rents, dues.

مالواجب سرکار

Malwajib Sircar. The government's rents, or dues.

مال ضامن

Malzamin. Security for money. A ſecurity taken by government, from the zemindars and farmers of the revenue, for the punctual performance of their engagements. If the zemindar has the management of his own lands, and falls in arrears, government muſt call upon the ſecurity for payment, and he, on his part, muſt recover the amount from the ſale of the zemindary to the beſt bidder, provided no written agreement exiſts between them to the contrary; in that caſe, the agreement muſt be obſerved. The ſale of the zemindary, however, ſhall be a full releaſe to the zemindar, although the produce of it be not ſufficient for the entire payment of the debt. If a zemindar paſs his kiſts with punctuality, the ſecurity cannot take upon himſelf the management of his lands; but if he fails in the pay-

ment of half of any kist, government may dispossess him of the management, and allow a subsistence of ten per cent. on the nett jumma, and his inheritance will still be answerable for the payment of the stipulated revenue, because, though released from the management, he is not released from his engagements. The security, however, cannot take possession by his own authority, but must obtain the sanction of government. If in the event of the security's being invested with the management of the zemindary, a balance should accrue, previous to a sale of the zemindary, an examination must be made into the accounts of the security, as the zemindar cannot be responsible for the security's embezzlements, during his management of the lands; should government have greater dependence on the zemindar than on the security, and consequently not allow the security to take upon himself the management of the lands on the zemindar's failure in his kists, the security must then be considered as released from his engagement.

معاملۃ

Maamelut. A compact of gardening. Vid. *Mosakat.*

منازل ملازمہ

Manazil Molazima. Adjoining tenements, or such as are in the same house, one part of them being contiguous to another.

منازل متباینہ

Manazil Metbayana. Apartments not adjoining, in contradistinction to Molazima.

منقول

Mankool, comprehends every ſpecies of perſonal property.

مانجن

Manjan, or *Manjon*. A tax or impoſition, levied by the officers of the chok es, or ghauts, as a perquiſite for themſelves or zemindars.

مروچہ ہلداری

Marocba Holdary. Taxes on marriage.

ماشہ

Maſbay. The tenth part of a gold rupee. One twelfth of an aſhroſy.

ماشلوار

Maſbkàwar. Monthly accounts.

مشیت

Maſbeeut. Will, intention.

متاع

Mata. Perſonal chattels.

متعہ

Matat. A preſent beſtowed upon a woman divorced from her huſband.

معافی

Maufee. Lands, the rents of which, payable to government, are remitted in perpetuity to the holder.

مال

Maul. Revenue arifing from permanent and fixed fources, fuch as land, falt works, orchards, fugar manufactures. and taxes affeffed upon perfons following particular profeffions.

ماند

Maund. Equal to feventy-four pounds and two-thirds at Bengal; thirty-feven pounds and a half at Surat; twenty-eight pounds at Amjengo, and twenty-five pounds at Madras. At Beetle-fukee and Mocha, ten make a Frazell; at Amjengo, Bombay, Callicut, Madras, Surat, and Tellicherry, twenty make a Candy.

موضحه

Mawziba. A wound which lays bare the bone.

ماوزن

Mauzin. A crier to prayer.

موالات

Mawalut. Mutual amity, or patronage, and clientage.

مولا

Mawla. With refpect to flaves, the mutual relation exifting between the emancipated and his emancipator.

مولا اسفل

Mawla Asful: The inferior *Mawla,* or the client.

مولا اعلي

Mawla Aila. The fuperior *Mawla,* or the patron.

ماذون

Mazoon. A privileged ſlave.

معزولي دفتر

Mazoolee Duftur. An office for the examination and adjuſtment of diſmiſſed officers' accounts.

ميران

Meeran. Dues, or a reward given for ſervices performed.

ميران قضا

Meeran Kauza. Cauzy's dues or fees: theſe are now aboliſhed.

ميران احتساب

Meeran Yetesab. The Yeteſab's dues or fees; they are alſo aboliſhed.

مير عدل

Meer Adul. Although it be the immediate duty of a monarch to receive complaints and adminiſter juſtice; yet, ſeeing that it is not poſſible for one perſon to do every thing, it neceſſarily follows that he muſt delegate his power to another. This delegate muſt not be ſatisfied with witneſſes and oaths, but make diligent inveſtigation; becauſe it is very difficult to come at the truth without painful ſearch and minute enquiry. Conſidering the depravity of human nature, he ought not to place much reliance on depoſitions and ſolemn aſſeverations. Diveſting himſelf of partiality and ava-

rice, let him diſtinguiſh the oppreſſed from the oppreſſor; and when he has diſcovered the truth, act accordingly. He ſhall begin with aſking the circumſtances of the caſe, and then try it in all its parts. He muſt examine each witneſs ſeparately upon the ſame point, and write down their reſpective evidences. Since theſe objects can only be effectually obtained by deliberateneſs, intelligence, and deep reflection, they will ſometimes require that the cauſe ſhould be tried again from the beginning; and, from the ſimilarity or diſagreement, he may be enabled to arrive at the truth. The Cauzy tries the cauſe; and the perſon who paſſes ſentence and orders puniſhment, is called the Meer Adul.

مير بخشي

Meer Bukhſhy. Chief paymaſter.

مير توزک

Meer Tozuk. A marſhal, whoſe buſineſs it is to preſerve order in proceſſion, or line of march, and to report abſentees.

ميرواري

Meerwary. Fees levied at ferries.

محال

Mehal. A fund yielding a revenue to government.

محال سراي

Mehal Serai. The women s apartments.

مهر

Mehr. Dower.

مهر مثل

Mehr Mesl. Proper dower.

مهرانه

Mehranah. An authorized fee exacted by the cauzee from the Mohammedans, on the occasion of their weddings.

مجموعه دار

Mejemoudar. A clerk who checks the account of the aumil in each pergunnah. His accounts are kept in the Mahrattah language, every where throughout the Carnatic, and he is under the Seristadars.

مريض

Mereez. A person sick of mortal illness.

ملاني

Milany. A comparison, or adjustment.

ملك

Milk. Property, or right; i. e. peculiarity of possession.

ملكية

Milkyet, literally signifies hereditary, and is therefore applied generally to express all grants of land held immediately from the crown, such as altumgha, muddudmaush, and aimah. All terms of this kind are by custom considered hereditary, and consequently alienable by sale, gift, or otherwise, without the approbation of government, notwithstanding the strict

letter of the Mohammedan law declares, that property held under a royal grant, being merely a matter of favour, cannot be devised or inherited. Government however, has never attached milkyet lands, whilst they were under mortgage, to any other person.

منہائي

Min-ha-hee. A deduction, remission, or subtraction.

مسكين

Miskeen. Persons who have no property whatever.

معجل

Moa-jel. Prompt. The payment of a debt is termed *Moa-jel*, when it takes place at any time within a month after it is due.

معتق

Moattik. A freeman.

مباح

Mobah. Common property, which it is lawful for any one indifferently to take and use.

مبارات

Mobarat. Mutual discharge, signified by a man saying to his wife, "I am discharged from the marriage between you and me;" and her consenting to it is the same as *Khoolee.*

مدبر تدبير

Modabbir Tudbeer, in its primitive sense, signifies, looking forward to the event of a business: in the language of the law, it means a declaration of a freedom to be established after the master's death.

مفصل

Mofuſſel. The country.

محابات

Mobabat, literally ſignifies, connivance. Thus, a purchaſer, or ſeller, who gives more, or takes leſs for an article than its real value, connives at the loſs. This term therefore is not confined to ſale, but extends to every act, in which the perſon connives at his own loſs, ſuch as (in the caſe of dower) paying the wife more than ſhe is entitled to; or (in caſe of hire) paying the hireling more than he had agreed for.

محاقلہ

Mobakila. The ſale of wheat in the ear, in exchange for a like quantity of wheat by conjecture, which ſpecies of ſale was prohibited by Mohammed, as well as *Mozabinat.*

محرر

Mobirir. An accountant.

مہري

Mohooree, or *Mohurree.* Any writer, or under clerk, among the natives of Bengal.

محرم

Mobrim. The appellation given to a pilgrim during his reſidence at Mecca. It is applied to any perſon, who having reſolved to undertake a pilgrimage, lays himſelf under peculiar reſtrictions.

محتسب

Mohtissub. The superintendant of the police, appointed by the Mohammedans to superintend the morals of the people, to regulate the weights and measures, and to prevent unlawful games, drinking, and other disorders.

مهر

Mohir. A seal; also a gold coin, worth sixteen rupees.

مهتران

Mohuteran. Lands granted for certain religious purposes.

محصل

Mohussil. Peons placed over a person, as a restraint to prevent his escape, or to enforce the payment of a demand.

موجودات

Mojoodat. Ready money, cash, species. It also signifies the unmeasured and unpartitioned part of a pergunnah, in which there are sundry partners.

مقايضه

Mokayeza, or *a sale of profit,* means the sale of any thing for the price at which it was before purchased by the seller, with the superaddition of a peculiar sum by way of profit.

مكاتب

Mokatib. In its literal sense, signifies a slave, purchasing his own person from his master, in return for

a ſum to be paid out of his earnings. In the language of the law, it ſignifies the emancipation of a ſlave, with reſpect to the right of poſſeſſion and action, (in other words the conveyance and appropriation of property,) at the time of the contract, and with reſpect to his perſon at the time of paying the conſideration of *Kitabut*.

مکاسہ

Mokaſſa. A village held free from rent by a Poligar, on condition of his protecting the property of paſſengers.

مقرری

Mokurery. A fixed tenure in perpetuity.

مقرریدار

Mokurerydar. The poſſeſſor of a Mokurery tenure.

موقوف

Mokoof. Suſpended.

مقدم

Mokuddum .The ſame as Mundul.

مقدمی

Mokuddumy. An allowance to the chief ryot, collector of ſuch independent villages as paid rent immediately at the Khalſah: it was ſimilar to the nauncar granted to the higher order of Malguzars.

ملازمة

Molazimut. A continual perſonal attendance upon, or watch over, a debtor, liberated from priſon. This

is a cuſtomary mode of proceeding, with reſpect to debtors, among the Muſſulmauns, and is termed in Perſia and Hindooſtaun *Nuzerbund,* which may be rendered holding in ſight.

مولوي

Molavies. Doctors of the Muſſulmaun laws; aſſiſtant lawyers.

ملنگي

Molungee. A worker of ſalt, a ſalt maker.

مداينه

Moodainat. The act of ſelling to a perſon upon credit, or the act of granting credit.

مبيع

Moobeea. The thing ſold.

مدعي

Moodaa. The plaintiff.

مدعي عليه

Mood-a-libee. The defendant.

مجتهد

Moojtabid, is the higheſt degree to which the learned in the law can attain, and was formerly conferred by the Madriſſas, or colleges.

مقر

Mookir. A perſon acknowledging the right of another upon himſelf.

مقتدي

Mooktedee. An exemplary perſon, as being eminent for ſanctity of character, whence the term is applied to prieſts and other perſons who exerciſe a holy office. The Perſians term ſuch a perſon Peiſhwar, or *one who leads the way.*

ملتقط

Mooltaket. The perſon who takes up a foundling is called the *Mooltaket*, or *taker up*.

منكر

Moonkir. The perſon who denies.

منشد

Moonſhid, literally, a perſon, who points to the place where any thing is loſt, a deſcription which applies equally to the loſer or the finder. Shafie takes it in the former ſenſe, Hanifa the latter.

منشي

Moonſhy. A ſecretary for the Perſian language.

مرابحه

Moorabihut. The ſale of any thing for the price at which it was before purchaſed, with the ſuperaddition of a particular ſum, by way of profit.

Mooſebebee. A legacy. موصى به

Mooſebehoo. A legatee. موصى له

مشتري

Mooſhteree. A purchaſer.

مزکي

Mooſkee. A purgator of witneſſes.

مستامن

Mooſtamin. A perſon reſiding in a foreign country, under a protection procured from the ſtate or ſovereign of that country.

مستبین مرسوم

Mooſtbeen Murſoom. A technical term, applied to all regular deeds, contracts, &c.

متقادم

Mootekadem. The participle from *Takadem,* by which is underſtood ſuch diſtance of time as ſuffices to prevent puniſhment. It operates in a way ſomewhat ſimilar to our ſtatuary limitations.

متکفل

Mootekefil. An officer who examines accounts, and puts his ſeal on them, when paſſed in the ſubordinate cutcherries, before they are ſent to court.

متولي

Moot wallee. Literally, a perſon endowed with authority, a procurator.

موپلار

Moplars. A ſet of Mohammedans from Arabia, who have eſtabliſhed themſelves by inſinuations on the Malabar coaſt, and have, by degrees got into their

hands the whole of the commerce, by which, and ſupplying the Nair princes and nobles with money, they have become powerful and wealthy.

مساقات

Moſakat, in the language of the law, ſignifies, a compact, entered into by two men, by which it is, agreed, that one ſhall deliver over to the other his fruit trees, on condition that the other ſhall take care of them, and that whatever is produced, ſhall belong to them both, in the proportions of one-half, one-third, or the like, as may be ſtipulated.

مثلث

Moſelis. The juice of the grape boiled, until two-thirds of it evaporate.

مشاهره

Moſhaira. Perſonal allowance to zemindars.

موضع

Mouza, A pariſh, or village; ſometimes a hamlet only; but probably a palace.

موكل

Mowakil. A principal or conſtituent.

معاقل

Mowakel. Plural of *Mekala*, ſignifying a *deyit*, or fine of blood, *Akila* and are thoſe who pay the fine, which is termed *Akkel* and *Mowakel*, becauſe it reſtrains men from ſhedding blood. Akkel, among a variety of other ſenſes, meaning reſtraint.

موات

Mowaut Land. In the Jaimi ur Remooz, which is a commentary on the Abridgement of the Wekbyeh, and in other books, mowlaut is defcribed to be fuch land, as, from being deprived of fupplies of water, or from inundation, or fome other caufes, is reduced to fuch a ftate, that a man cannot derive any profit from it; fuch as having become marfhy, or impregnated with falt.

Wafte land, that is not the property of any one, or propriety land in a Mohammedan country, but whofe proprietor is not known, and what is at fuch a diftance from any town or village, that if a perfon from the extremity thereof, fhould call out with a loud voice, he could not be heard at the wafte land, fuch land is alfo of the defcription of mowaut.

Whofoever cultivates mowaut land, by permiffion of the fovereign, becomes the proprietor thereof, even although he be a zimmee; but if he cultivate it without fuch permiffion, he does not become the proprietor.

In the Fetwa Alumgeeree, it is faid, that the king has power to grant mowaut land in oktaa, (or jaygeer,) and if the king grant mowaut land in oktaa to a perfon, who neglects to cultivate it, he is to be left to himfelf for three years, after which period the king may grant it to another.

If a perfon makes mowaut land arable, and then another fows it, the firft cultivator is the proprietor, the fower having no part therein.

In order to anfwer the defcription of a cultivator of mowaut land, it is neceffary that he bring the land to

a fit ſtate for ſowing; therefore, if a perſon merely encompaſs ſuch land with ſtones, or encloſe it with graſs and briers, by way of taking poſſeſſion, he does not thereby become the proprietor.

Digging wells for ſupplying the land with water, clearing away reeds and thickets, encloſing the land with a wall, building a houſe, and planting trees, are alſo conſidered as cultivating mowaut land.

If a perſon cultivates more than half of his mowaut land, or if he cultivates the centre part, and leaves the ſides in the original ſtate, ſtill the whole is conſidered as being in a ſtate of cultivation.

But if he cultivates only half the land, the remainder will not be conſidered as arable.

In caſes of alluvion, whence a great river, ſuch as the Tigris, or of the Euphrates, leaves any dry land; if it is reaſonable to ſuppoſe, that the water will return again, it is not allowable for it to be cultivated as waſte land; but otherwiſe it may.

When the king gives a perſon permiſſion to cultivate mowaut land on condition that the cultivator ſhall enjoy the profit, but not become the proprietor, in the opinion of Imam Abee Hanifeh, ſuch ſtipulation is legal.

If one perſon cultivates mowaut land, and another cultivates a parcel adjoining to it on all ſides; or four perſons poſſeſs themſelves each of one ſide, all at the ſame time, then the firſt mentioned perſon may take his choice of either ſide, for a road of ingreſs and egreſs to his grounds.

When a perſon digs a well, or a pond, in mowaut land, another perſon cannot dig either well or pond,

within hereen, or boundary, prefcribed by law. The hereen is 500 ordinary guz from each of the four fides of a pond ; and of a well 40 guz.

If a perfon digs a canal in mowaut land, the hereen on each fide is half the breadth of the canal, and if he makes an aqueduct below the level of the earth, fo that the water is not feen from the furface of the earth, the heeren in fuch cafe, is 500 guz on each fide of the aqueduct, but where the water is preceptible, the hereen is the fame as is allowed for a canal.

The rule above prefcribed, for the heeren of a pond or well, is upon the fuppofition, that it does not interfere with the right of another: and therefore, if a man digs a well on his own ground, no other perfon can afterwards be allowed to fink as well to his prejudice, or be allowed any hereen on that quarter.

Whenever any one plants a tree by the permiffion of the Imam, the hereen thereof is five guz, within which diftance no other perfon is allowed to plant.

موروث

Mowros. Hereditary.

موروثی

Mowroofee. The ftate of being hereditary.

موجل

Mowjil. Any payment deferred beyond a month.

مواظف راتبه

Mowazefa Ratiba. Fixed impofts which are exacted at ftated periods, fuch as once in the month, or once in every two or three months.

مواظف راتبه

Mowzaefa Ratiba. Fixed impofts which are exacted at ftated periods, fuch as once in the month, or once in every two or three months.

مزابنه

Mozabinut. A fale without weight, or meafure, as dates on the tree, corn in the ear, &c. Vide *Mobakila*

مزاحمت

Mowzabimut, Hindrance, preventing any thing from taking its full effect.

مزكي

Mozakkee. A purgator of witneffes.

مضاربه

Mozaribut. A contract of copartnerfhip in the profit of ftock and labour; of which the one party, viz. the proprietor, is entitled to a profit on account of the ftock, he being denominated *Rabbi mal,* or proprietor of the ftock, which is termed *Ras ul mal*; and the other party is entitled to a profit on the amount of his labour, and this laft is denominated the *Mozarib,* or manager, inafmuch as he derives a benefit from his own labour and endeavours. A contract of *Mozaribut,* therefore cannot be eftablifhed without participation in the profit; for if the whole of the profit be ftipulated to the proprietor of the ftock. then it is confidered as a *Bazat*; or if the whole be ftipulated to the immediate manager, it is to be confidered as a loan.

مضارعه

Mozareab. A compact betwixt two perfons, one

being a proprietor of land, and the other the cultivator, by which it is agreed, that whatever is produced from the land, ſhall belong to both, in ſuch proportions as may be therein determined.

مچلکہ

Muchulka. An indenture, or agreement. An obligatory, or penal bond, generally taken from inferiors, by an act of compulſion.

مدارکار

Mudarkar. The principal of affairs.

مدومعاش

Muddudmauſh. Land granted in perpetuity under the royal ſeal, and is ſimilar, in moſt material reſpects, to the altumgha grant. Of late years the property of altumgha and muddudmauſh lands has been deemed transferable; but in 1773, one inſtance only occurred in the courſe of an inveſtigation in Behar, of a transfer having taken place in the property of theſe lands. From that period the practice of mortgaging or ſelling them has prevailed. It does not appear that government formerly exerted either the right or power of reſuming theſe lands, except in caſes of delinquency. The nuwaub Mohammed Reza Khaun made ſeveral reſumptions in Behar, in 1766, after the Dewannee was granted to the Company; but there is no precedent previous to that period.

مدبور

Mudboor. The land produce, as diſtinguiſhed from the ſalt in the diſtrict of Bengal.

مجلس

Majlis. A judgement ſeat, a tribunal.

ملريم

Mukkreem. An appraiſer of goods.

مقدم

Mukkuddem. A ſuperior officer of the revenue in a village; the ſame as the Chowdry.

مقدمه

Mukkudduma. A cauſe, or affair.

مخلوط

Mukloot. Land intermixed, belonging to different individuals.

مندل or منطل

Mundul. An officer correſponding with the tithing-man, or head-borough, of a pariſh in England, the chief ryot of a village, choſen uſually from among the eldeſt and moſt experienced of the inhabitants. His duty is to collect the rent from the ryots, and pay them to the currumchary, to act as a mediator between them and the petty collectors of the revenue, to aſſiſt them in ſelling their crops, in raiſing money to pay their rents, and in ſetling the little diſputes which ariſe in the neighbourhood. He may be ſaid to hold his office at the pleaſure of the ryots; and his influence and ſervices depends ſolely upon the good opinion they entertain of him, it is not the intereſt of the zemindar to remove him, as long as he retains their confidence.

منصف

Munſif. A judge, or juſtice: an adminiſtrator of juſtice.

منصب

Munſub. A title, dignity, poſt, or office.

منصبدار

Munſubdar. One on whom the dignity of Munſub is conferred. The Almighty, for the benefit of mankind, ſelects from amongſt them one whom he makes a king, and ſupports with his divine grace and favour. But ſince the abilities of a ſingle man are not equal to the duties of every department, the monarch wiſely makes choice of ſome of his moſt worthy ſubjects to aſſiſt him: and for this purpoſe nominates them to command others. With this view Akber eſtabliſhed munſubs from a dehbaſhy (or commander of ten) to a dehhezary (or a commander of 10,000.) But only the king's ſons have munſubs above 5000. The number of theſe munſubs being ſixty-ſix, thoſe ſkilled in the numerical value of letters * have diſcovered that their ſum is expreſſed by the word jilaleh (for the moſt glorious God) which they conſider as an indication of their perpetuity.

منزل

Munzel. A dwelling.

* *Abjed is an Arabic arithmetical verſe, containing all the letters in the alphabet which have different powers, from* 1 *to* 1000.

مروچه

Murochah. An unauthorized ſee levied by the zemindar on a newly married ryot.

مشرف

Muſhrif. An office of the treaſury, appointed by royal authority, to authenticate accounts and writings.

مشروط

Muſhroot, ſignifies conditional, and is applied to jagheers; which ſee.

مسجد

Muſjud. The Mohammedan place of worſhip. A moſque.

مسند

Muſnud. A cloth or carpet, on which the Hindoos uſually ſit when in their houſes. It particularly ſignifies the ſeat, or throne, of a prince.

مستاجر

Muſtajer. A farmer.

مستوفی

Muſtofy. Examiner or auditor of accounts. The principal officer in the department wherein the accounts of diſmiſſed aumils are examined.

متعهد

Mutahed. The ſame as waddadar.

مفتي

Muftee. An expounder of law.

متحرفه

Mutahariffa. A duty paid by people of particular occupations.

متهوت

Muthote. A temporary unauthorized tax, levied over and above the assel and abwab jumma. The difference between a muthote and abwab is, that the latter is a permanent tax, and the former a temporary one only.

متهوت فيل خانه

Muthote Feel Khaneh. An abwab established by Shujah Khaun, at the rate of four per cent. on the jumma, for the expence of the Nazim and Dewan establishment of elephants.

متوه

Mutooa. A lunatic, who knows the nature of sale and its design, although he be incapable of distinguishing between the profit and loss attending it.

متصدي

Mutsuddee. Properly, an officer of state; but applied in common to any man who has the charge of accounts, either of the government, or of any private individual.

مذكورات

Muzkooraut. Sundry petty allowances made to the

zemindars and others, at the close of the accounts of the annual settlement, in addition to the provision in land rent, (naunkar,) allowed them by Tutul Mul and Jaffier Khaun.

مذکوری

Muzkoory. Independent talookdars, who pay their own rents to government, without their passing through the hands of the zemindar in whose district their talooks are situated.

مذکوری تعلقدار

Muzkoory Talookdars, received sunnuds for their lands from the emperor, as the tukseem jumma. They were called Muzkoory, because they were allowed muzkooraut charges.

نواب

NABOB, properly *Nuwaub,* the plural of *Nabi* This title, by pre-eminence, is generally applied to the subahdar; or viceroy. Vide *Nazim.*

نگری

Naguree. The ancient character used by the Hindoos. It was the general and only character before the introduction of Mohammedanism, when the Persian or Nustaleek hand prevailed. See Hadley's Moorish Grammar, where an alphabet of the Naguree is inserted.

ناجائی

Najaiby. Deficiency in produce.

نایب

Naib. A deputy.

نجیش

Najifh. The enhancement of the price of goods, by making a tender for them, without any intention to purchafe them, but merely to excite others to offer a higher, which practice was prohibited by Mohammed.

نایک

Naik or *Naig.* A fubaltern officer of the fepoys, equal in rank to a corporal. The famous Hyder Ally was frequently called, by way of derifion, Hyder Naig.

نانہ

Nana. The title of the king of the Mahrattas—or, properly, the acting head of the government, and general of the forces: the nominal head being ftyled Ram Raja and Saha Raja.

نانکر

Nankar. An allowance in an affignment upon the revenues, or the lands themfelves, originally given as charity for the relief of the poor.

نانکر زمین

Nankar Zemeen. Part of the zemindary exempted from revenues, or fet apart for the immediate fupport of the zemindar.

نانکار

Naunkar. Lands granted to zemindars, chowdries,

and talookdars, as a maintenance for them, even after their removal from their ſtations; hereditary, and conſequently alienable.

نوايب

Nawayeeb, are all extraordinary aids beyond the eſtabliſhed contributions, levied at the diſcretion of government, to anſwer any particular emergency of the ſtate.

ناظم

Nazim. The chief officer of a province; in whoſe hands the protection of the country, and the execution of the laws of the empire are placed. He is uſually called the ſubahdar, or nuwaub. A viceroy. See Siparſillah.

ناظر

Nazir. An overſeer ſtationed at the Khalſeh, whoſe buſineſs is to ſend peons into the Moſuſſil, to enforce payment of the revenues, to call aumils or any officer of the collections to the cutcherry; for which purpoſe a number of peons are employed under him.

نيابة

Neabut. A deputy-ſhip, or lieutenancy from *Naib*.

نج جوت

Nejejoot. Such lands as are cultivated by the zenimdar himſelf, and are rent free.

نيم تاكي

Neemtakky. An allowance formerly given by the

zemindar to the cano ongoes, at the rate of eight annas per 100 rupees, on the assul jumma. Since 1772, it has been collected along with the general rents of goverement, and paid to the canoongoes; agreeably to the rate of four annas per 100 rupees, called Powtakky.

نفقه

Nefka. Maintenance. In the language of the law, it signifies all those things which are necessary to the support of life, such as food, clothes, and lodging. Many confine it solely to food.

نكاس

Nekass. A daily fair for cattle.

نكاس نويس

Nekass Navees. An officer in the zemindary cutcherry, who takes and examines the account of the collections in the Mofussil.

نموداري

Nemoodary. A compensation given by the ryot, for not having the extent of his lands ascertained by an actual measurement.

نكاح

Nikkah. Marriage. In the primitive sense, it means *carnal conjunction.* Some have said, that it signifies *conjunction* generally. In the language of the law, it implies a particular contract, used for the the purpose of legalizing generation.

نرخ بندي

Nirkh Bundy. The rate of land.

نرخ داروغه

Nirkh Darogah. A kind of clerk of the market.

نصاب

Nisab. An estate equal to 100 direms.

نقوع زبيب

Nookoozabeen. The infusion of raisins.

نزول

Noozool. The Koraun was declared by Mohammed, to have been delivered down to him in different *portions* at various times, and these he termed the *Noozools*, or descents.

نواره

Nowarah. An establishment of boats at Dacca, kept up principally for the defence of the coast against the Muggs and other invaders. For the supoort of this establishment, lands, yielding about 8,43,452 rupees per annum, were set apart under the Nowarah Mehal; in which were also included the boats which, under the denomination of Khass Behar, and Gunge Behar, were annually sent to the Nuwaub at Moorshedabad. The number of boats in Shujah Khaun's time was 768, manned by 923 Portuguese, exclusive of natives.

نقار

Nukar. The principal drum used by the Asiatics in

ſheir martial muſic, commonly allowed to perſons of high dignity.

نقاره

Nukkara. A drum made from a hollow cylinder of teek wood, the ends of which are covered with goat skin: it is ſuſpended from the left ſhoulder to the right ſide, and beat with a ſtick made of the ſame kind of wood.

نقار خانه

Nukkar Khaneh. The place were all the drums and military muſical inſtruments are depoſited.

نصيحى

Nuſeba. A dufter, or office of the Khalſeh, wherein the papers of the revenue, that were annually ſent to the emperor, were prepared. Its remaining function is now the preparation of Dewanny Sunnuds.

نواب

Nuwaub. A viceroy. See Sipahſillar.

نذر

Nuzzer. A preſent to a ſuperior.

نذر درگاه

Nuzzer Durgah. Land given as an endowment to places of religious worſhip among the Mohammedans, the produce of which is ſuppoſed to be applied to the expences of the eſtabliſhment; ſuch as the ſubſiſtence of the attendants, illuminations, repairs, &c.

نذر امام

Nuzzer Imaum. Prefents given at the Mohammedan places of worfhip, in memory of the imaums Haffan and Huffein.

نذرانه

Nuzzeraneh. Fees paid to government, as an acknowledgement for a grant of land, or any public office.

نذرانه مقرري

Nuzzeraneh Mokurery, is an abwab eftablifhed by Shujah Khaun, compofed of pecuniary acknowledgements paid to zemindars, &c. *oftenfibly,* to defray the charge of nuzzers fent to court at the Eeds; but *virtually,* for improper remiffions, omiffions, indulgences, favour, and protection; forbearance of Huftabood inveftgations, or privilege of exemption from the fuperintendance of aumils. It was levied originally at about fix and a half per cent. on the jumma.

نذر پنه

Nuzzer Pooneah. Prefents exacted from the zemindars by the Khalfeh officers, at the period of making the fettlement.

عهده دار

ODADAR. See Waddadar.

عرايا

Oraya. A fale of dates upon the tree, (which is lawful, provided the quantity be lefs than five wufks,) in

exchange for a quantity which have been plucked, and which are ſimilar in point of meaſurement according to computation.

اوتپن

Outpun. Profit or produce over and above the rent of a diſtrict.

پعان

PAAN. A leaf in which the betel nut, with the other ingredients, are put and eaten.

پات or پاط

Paat, or *Paut.* A note or obligation to pay a ſum of money for one's own account, or another's, on an appointed day. It is often uſual to accept theſe paats from creditable perſons, in payment of the arrears of the zemindars or renters.

پادي

Paddy. Rice in the husk.

پالكي

Palkee or *Palanquin.* A vehicle carried on the ſhoulders of four men, by means of a bamboo pole extending from each end: it carries one perſon in a reclining poſture; it has a canopy which is ſupported by a pole raiſed along the centre, from whence it is pendent on either ſide. A perſon who is allowed by the emperor to uſe a *palkee,* is called *Palkee-nuſheen*; a right which has lately been much uſurped by the loweſt natives; particularly by thoſe who reſide among the Engliſh in

Calcutta. This, like other privileges, is the fruit of a tree, which however well adapted to the ſoil of Britain and the banks of the Thames, will not perhaps be found ſo convenient for, or congenial with, the air of India and the waters of the Gunga. *Terrete & impe-rate* is a maxim that we may perhaps think of when it will be too late. Conquerors, like religion, ought to be ſeen by the vulgar at a diſtance only, and though every body muſt confeſs, that tyranny and oppreſſion are baſe and diſhonourable, many will undoubtedly admit that *liberty* and indulgence may, particularly in this country, be carried farther than is conſiſtent with ſound policy. *Sea tempus omnia probat!*

پندل

Pandal. A temporary ſhed contrived of bamboos and mats.

پانچ چھطاک or پانچ چہتاک

Paunch Chuttak. A toll of five chuttaks in a rupee's worth of rice, or paddy, eſtabliſhed in large cities to defray the expence of Koyals, or weighmen, ſtationed in the bazars and gunges, to prevent fraud in the weight and meaſure of commodities ſold therein.

پیاده

Peadah. A foot ſoldier; vulgarly called *peon.*

پیاده دخلی

Peadeh Dakhely. The foot ſoldiers ſo called, are under the command of the omrahs, but receive their pay from the ſtate. Every munſubdar has, in addition to

the complement of his cavalry, half the number of infantry, descriptions of whose persons are taken down in writing by his aka or munsubdar. Of these infantry one-fourth are bundookcheean, (matchlock-men,) and the rest archers, excepting a few who are carpenters, blacksmiths, water-carriers, and pioneers.

پیران

Peeraun. Land granted for the erection and preservation of a tomb over a Mussulmaun saint, or any person of eminent piety.

پیشکش

Peishcush. A fine, tribute, or quit-rent, paid to government as an acknowledgement for any tenure.

پیشکار

Peishkar. A steward; naib; deputy.

پیاده

Peons. Foot soldiers, employed as servants, or attendants. They are armed with swords and targets, and sometimes carry matchlocks. *Peon* is corrupted from *Peadah.*

پرگنه

Pergunnah. The largest division of land in a zemindary. See Appendix, No V.

پرگناتی جمع

Pergunnauty Jumma. The amount of the revenue received at the cutcherry of the pergunnah from the cutcherries of the several dhees or turruffs, composing

ſuch pergunnah, after deducting the charges of col-lection in each.

پروتی

Perowty. Land which is kept out of cultivation for a ſhort time, in order that the ſoil may recover its ſtrength. Perowty land, when cultivated pays the ſame revenue as Poolej land.

پروانہ

Perwanneh. A grant, or letter, under a great ſeal, from any man of power, to a dependent. See Appen-dix, N° V.

پھلکر

Phulker. A branch of revenue ariſing from the rent of orchards.

پلاتکہ

Platekah. One of the heads of the huſtabood accounts, comprehending under it the rated rent of land former-ly in collection, but now unoccupied.

پلیگار

Polygar. The Polygars are an independent race living under their own chiefs, preferring the hills and foreſts to cities and villages, and the chace to huſ-bandry.

پل بندی

Poolbundy. From *Pool*, a bridge. It is the term for dykes, or dams, that are raiſed to prevent inundations.

پلج

Poolej. That land which is cultivated for every harveſt, being never allowed to lie fallow.

پولياه

Pooliah. The pooliahs are perſons who profeſs a ſpecies of Mohammedaniſm, extremely corrupted by the Indian ſuperſtitions. The Mohammedan Arabs in India propagated their religion by buying ſlaves, to whom, after they had been circumciſed, and inſtructed in their doctrine, they gave their freedom; but as a certain pride prevented them from mixing their blood with that of freedmen, the latter in time became a diſtinct people, inhabiting the coaſt of India from Goa, round the peninſula to Madraſs: they go by the above name in Malabar, and by that of Coolies on the Coromandel.

پوليچى

Poolicbees. A race of men who ſuffer ſtill greater hardſhips than the pariahs, a low caſt of Hindoos. They inhabit the foreſts of Malabar, where they are not permitted to build huts, but are obliged to make a kind of neſt upon the trees; when they are preſſed by hunger they howl, to excite compaſſion from thoſe paſſing; the charitable depoſit ſome rice, or other food, at the foot of a tree, and retire with all poſſible haſte, to give the famiſhed wretch an opportunity of taking it without meeting with his benefactor.

پنیه

Pooneah. The firſt day of the collections, when the head officer of government in this department ſits in ſtate at the cutcherry, and adjuſts the amount of the revenue to be collected the enſuing year.

پشته بندی

Pooſhtahbundee. Embankments of rivers.

پشتکرنی تاکی

Poſhtkurnee Taky. Preſents received by the zemindar, for permiſſion to make new tanks.

پته or پطه

Pottah. A grant, or leaſe, ſpecifying the quantity of land poſſeſſed by each tenant, and the amount of rent with which it is charged. This laſt article is, however, often omitted in the pottahs to the ryots in the mofuſſil, many of whom enter into annual bundobuſts with the zemindars, which they keep the account of, on a ſeparate ſurd, or piece of paper.

پطه دار or پته دار

Pottahdar. A leaſe-holder.

پاوتکی

Powtaky. The preſent fee, or ruſſoom of the canoongoes, allowed them by government, at the rate of four annas per 100 rupees, on the aſſul jumma of each diſtrict, to defray the expences of the eſtabliſhment.

پن

Pun. Eighty cowries.

پنچک

Puncbuk. Taxes levied by the zemindars, over and above the fixed revenue.

پنڈت

Pundit. An honorary title ſignifying doctor or philoſopher. The pundits are the only men who underſtand the Shanſcrit, the language in which the ancient writings of the Hindoos are compoſed.

پربانی

Purbanny. A tax aſſeſſed on the ryots, at the time of keeping the pujal.

پرکھی

Purky. A banker who examines and proves money.

پتیت

Putteet. Uncultivated, waſte land.

پتیت کمی

Puteet Cumee. A decreaſe, occaſioned by lands being left uncultivated.

پتن جمع خرج

Putten Jumma Kurch. A monthly treaſury account, ſpecifying the receipts and diſburſements arranged under the different heads for each month.

پتوره

Puttorah. The ſame as borah tokra.

پتواري

Putwary. An inferior officer of the collections. He keeps the accounts of the rents realized in his village, or department, and accounts for them to the Mukuddum. The ſuddu-ey putwary (or two per cent. for the putwary) uſed to be equally divided between the putwary and the canoongoe. The putwary is employed on the part of the huſbandman, to keep an account of his receipts and diſburſements; and no village is without one of theſe. The canoongoe is the protector of huſbandmen; and there is one in every pergunnah. Now the canoongoe's ſhare of one *per cent.* is remitted; and theſe officers are paid by government according to their rank.

پاي كار

Pykar. A perſon who purchaſes goods from the manufacturer, to ſell to the merchant.

پاي كاشت زمين

Pykaſht Zemeen. Land cultivated by ryots not reſiding upon the ſpot.

پيك

Pyke. A watchman, employed as a guard at night. Likewiſe a footman, or runner, employed on the buſineſs of the lands.

پیتاه

Pytah. An abstract of all the chittah accounts of a village, arranged under the heads of pykasht, khoodcasht, khomar, dewutter, &c. according to the dates of measurement.

رب مال

RABBI MAL. A proprietor of stock. Vide *Mozabinut.*

راہدار

Rahadar. An officer employed in collecting land duties.

راہداری

Rahdary. An authorized branch of revenue, arising from duties collected from travellers by the officers of government, stationed on the high roads for the protection of passengers. It was also levied on goods passing and repassing the public roads. In Bahar there were, in many districts, chowkies or stationary guards, for the protection of the roads, known by the name of chowkyrahadary, on account of which revenue was collected and paid into the nizamut.

رہن

Rahn, to detain a thing on any account whatever. In the language of the law, it means the detention of a thing, on account of a claim, which may be answered by means of that thing, as in the case of debt.

رخت و متاع

Rakht and *Mata*, exprefs, in general, all articles which appertain to perfonal eftate or effects (mal.)

راجا

Rajah. A title given to Hindoo princes or chiefs: it fignifies prince, and was firft appropriated to the original zemindars.

راني

Ranee. A princefs.

راسته بندي

Raftabundy. Making or reparing of the roads.

روايت صحيح

Rawayut Saheeh, or indubitable report. A title beftowed upon two different treatifes on the Soona; the firft by Aboo Abdullah Mohammed Ben Ifmail ul Joofa, on which a number of comments have been written at different times, and the fecond by Jakeddeen al Manaree.

روايت مشهور

Ravayut Mufhoor. *Celebrated Reports*; a work of confiderable authority.

راضي نامه

Razeenameh. An agreement; reconciliation.

ربح

Rebbah. Ufury.

رعيت

Reiat, or *Reyot*. See *Ryot*.

رجعت

Ri-jaat, in its primitive ſenſe, means reſtitution. In law, it ſignifies a huſband, returning to, or receiving back, his wife after divorce, and reſtoring her to her former ſituation, in which ſhe was not liable to ſeparation, from the paſſing of her courſes, or of the ſpace of time, correſponding with their periods, and which ſhe recovers by Ri-jaat; according to ſome, it means ſimply a continuance of marriage.

ركاز

Rikaz. There are three legal terms, which particularly belong to mines and buried treaſures, and which are employed for the uſe of diſtinction; *Madin*, the place in which the ore, or metal, is naturally produced; *Kunz*, treaſure, or the property buried in the ground; and *Rikaz* applies equally to either,—to *Madin* literally, and to *Kunz* metaphorically. In all parts of Aſia, it is a common practice to bury treaſure. Treaſures are hidden in the ground, on the commencement of a war, or other troubles, and it frequently happens, that the depoſitors periſhing, the treaſure remains concealed, perhaps, for many years, till it be diſcovered by accident, and at a time when no legal claimants are to be found.

رسالدار

Riſſaldar. Commander of a body of horſe from 10 to 100; they were frequently promoted to the office

of Meer Aſſof by Tippoo Sultaun. A Meer Aſſof is a member of the board of revenue.

رکت

Rocket. A war inſtrument, filled with gunpowder: its form is like an Engliſh ſkyrocket: it is thrown among the enemy, chiefly at night, to put them into confuſion: they go with great force, ſo as to reach upwards of a thouſand yards, and to pierce through two perſons. The tube is iron, about a foot long, and an inch in diameter, fixed to a bamboo rod of ten or twelve feet long; ſome have a chamber, and burſt like a ſhell: others, called ground-rockets, have a ſerpentine motion, and on ſtriking the ground riſe again, and bound along till their force is ſpent; they make a great noiſe, and annoy the native cavalry who move in great bodies, but ſeldom take effect againſt our troops, who are formed in lines of great extent but no great depth.

روانه

Rowanna. A paſſport, or certificate from the collector of the cuſtoms.

راي رايان

Roy Royan. The principal officer under the dewan of the provinces, who has the immediate charge of the crown lands, and is the ſuperintendant of the Khalſeh Sheriſhteh.

روزينه دار

Rozeenadar. Penſioner, or one who receives a daily allowance.

روزنامه

Rozenamah. A day-book.

ربیع

Rubee. The autumn crop, conſiſting, chiefly of wheat, barley, cotton, and the different kinds of peas and vetches. The ſeed is ſown in Khautick, (Auguſt,) and gathered in Maugh, (November.)

رویداد

Rucdad. A repreſentation, or ſtate of a caſe.

روپیہ

Rupee. A ſilver coin ſtruck in the Mogul's mint, with an inſcription of his name, titles, year of his reign, and the place where it was coined. There are various ſorts of rupees annually coined in India, differing a little in caſt, weight, and quality. The beſt are ſiccas of the current year, worth about two ſhillings and ſix-pence.

رسوم

Ruſſoom. An eſtabliſhed fee, or due.

رعیت

Ryot. A tenant, or immediate occupant of the ſoil, who enjoys the fruits of the ground he cultivates, on paying a certain rent to the ſuperior landholder, in whoſe diſtrict it is ſituated.

With reſpect to his tenure, he is either Khoodkaſht or pykaſht; the farmer cultivates the land of the village where he conſtantly reſides, and is conſidered in

the light of an hereditary landholder. The latter cultivates the lands of a village where he does not reside, and is looked upon as a temporary tenant.

In regard to the mode of paying his rents, he is termed harry, tuffeely, or khomar.—The harry ryot holds a certain quantity of land, for which he pays a certain fixed rent per beegah, whether cultivated or not; the tuffeely ryot pays according to the particular crop which his land produces. Thus, land cultivated with mulberry, yields a much higher revenue than that cultivated with rice. The Khomar ryot pays in kind, and gives a proportion to his crop, as the rent of his land.

صاع

SAA. About eight pounds.

ساعت

Saat. An hour. *Neem Saat,* half an hour.

سدابرت

Sadabirt. An eftablifhed charity for the fupport of poor Hindoos.

صدقه

Sadka. Alms-deed.

صدقه فطر

Sadka Fitter. The alms beftowed upon the poor, in the Eid ul Fitter, or feftival of breaking the faft of Ramzan.

صافی نامه

Safynamah. A certificate or writing, ſpecifying any matter of diſpute to be cleared up and ſettled.

ساگو

Sago. A tree of the palm ſpecies: a flour is made from this tree, which, formed into bread, when freſh from the oven, eats like hot rolls; when hard, it requires being ſoaked in water before it is uſed. Three of ths trees are ſufficient to maintain a man a year; and an acre, properly planted, will afford ſubſiſtence for one hundred for that time.

سلام

Salam. The compliments of ceremony when perſons meet; in a meſſage, reſpects, compliments to any one. Various are the forms of ſalutations which have been adopted for addreſſing monarchs. Theſe bow down the head, and thoſe bend the knee, whilſt others practiſe different modes, in token of ſubmiſſion. The emperor Akber commanded the palm of the right hand to be placed upon the forehead, and the head to be bent forwards. This kind of ſalutation is called koorniſh, *i. e.* "the head being placed in the hand of ſupplication, becomes an offering to the holy aſſembly." The tuſleem is performed after the following manner: The back of the right hand is placed upon the ground, and raiſed gently till the perſon ſtands erect; when he puts the palm of his hand upon the crown of his head. His majeſty (Akber) related as follows: "One day my father beſtowed upon me a royal cap, which I put

upon my head, and becauſe it was too large for me, I held it on with my left hand, bowed down my head, and made the tuſleem: The king was exceedingly pleaſed with this new method, and from that time it became the mode of performing that obeiſance." Upon introduction, or on taking leave, or upon receiving a munſub, or jageer, or a dreſs, or an elephant, or a horſe, it is uſual to make three tuſleems; and on occaſions of leſs moment, they perform only one tuſleem. Formerly the countries uſed to add the ſijdah to the koorniſh and tuſleem; but as ignorant and ill-diſpoſed people viewed this action in the light of impious adoration, his majeſty ordered it to be diſcontinued by all ranks of people on public occaſions. However, in the private aſſemblies, when any of thoſe in waiting are ordered to ſeat themſelves, they on this occaſion bow down their foreheads to the earth.

According to the Aſiatic ſtyle, he who after any diſgrace is permitted to appear in the Huzzoor Walla, or *high preſence*, to make the obeiſance called a Salam, is eſteemed to be forgiven and reſtored to favour.

سلامي

Salamy. A preſent on receiving an appointment.

ثالثي

Salliſee. Arbitration.

ثالث

Sallis. An arbitrator.

ثالث نامه

Sallis nameh. Deed of award.

ستوکه

Satooka. Base coin.

سوایم

Sawayeem, the plural of Sayeema; and Sayeema is by the learned understood to imply camels, oxen, goats, and other animals, which subsist for the greater part of the year upon pasture; wherefore, if they live but half the year in pasture, and are fed for the other half upon forage, they do not fall under the description of Sawayeem.

سایرجات

Sayerjat. All kinds of taxation besides the land rent.

سیبه

Sayeeba, in law, is a female camel set at liberty, in pursuance of a vow. Literally, it means *running about at liberty.* It may be used towards a female slave, as a formula of manumission.

سایر

Sayer. The revenue is divided into mal and sayer; the former is the land revenue, the residue is sayer.

سایر پنچوتره

Sayer Puncbootra. The customs collected by government.

سایر چلنت

Sayer Chelunteh. Unauthorized duties, collected by zemindars, on goods paſſing through their diſtricts.

سیبندي

Seebundy. The allowance for charges of an aumil's officers, and thoſe whom he employs. Wages; allowance.

سیر

Seer. A weight nearly equal to a pound. According to the Aſiatic Reſearches, vol. VI. p. 49, a ſeer is equal to the weight of 80 rupees.

سوانح

Seewauneh. Boundaries; limits.

سهم

Sehm. The ſixth part.

سپه

Sepoy. Vide *Sipah.*

سراي

Serai. A building on the high road, or in large cities, erected for the accommodation of travellers.

صرف سکه

Serf Sicca. One anna and a half, or about 9 per cent. An abwab, eſtabliſhed by Coſſim Ally Khaun, in conſequence of his diſcovery, that the zemindars collected this account from the mouſuſſil, in order to make up for the loſs alledged to be ſuſtained by the

regulation of an annual re-coinage, and the decreaſed value of rupees, after the firſt year of their circulation.

سرحد

Serbud. A bonndary, or frontier.

سرنده

Serinda. The Bengal violin: it has three ſtrings, which are made of a certain kind of ſilk.

سرشته

Seriſhteh. An office of regiſtry.

سرشته دار

Seriſhteh dar. The officer, or regiſtry keeper.

سرقه

Serka, literally means, *the ſecretly taking away another's property.* In the language of the law, it ſignifies, the taking away the property of another in a ſecret manner, at a time when ſuch property is in cuſtody; that is, when the effects are in ſuppoſed ſecurity from the hands of other people, and when the value is not leſs then ten dirhms, and the effects taken, the undoubted property of ſome other, than of him who takes them.

سرشکن

Serſhicun. This term implies breaking the capital. It is uſed to expreſs land granted in charity by zemindars and other landholders, the revenues of which, to prevent any loſs, either to the zemindar, or to government, where for the firſt year only levied by a tax upon the ryots of the village, where this land was

ſituated; but the loſs ariſing from this donation muſt ultimately, as is evident, fall upon government itſelf. It is by cuſtom become hereditary, and alſo alienable.

سوانح نگار

Sewanahnigar. An officer ſtationed by the Mogul government is diſtant provinces, to tranſmit weekly to court, an account of all public tranſactions, ſuch as the collections of revenues, the management of lands, and the ſtate of the country.

سیاہ امدنی

Seyah Aumdanny. A running treaſury account of the collections, as received day by day from the reſpective renters.

سیاہ موجودات

Seyah Mojudaut. An account of the daily receipts, remittances, and diſburſements.

سزاول

Sezawul. An officer employed for a monthly ſalary, to collect the revenues of a diſtrict, the zemindar of which has fallen in balance.

شبہ عمد

Shabbah Amud. Manſlaughter.

شجہ

Shadja. Wounds, of which there are ten kinds: 1. *Hariſia,* or a ſcratch, ſuch as does not draw blood. 2. *Damia,* or a ſcratch that draws blood, but without cauſing it to flow. 3. *Dameca,* or a ſcratch, ſuch as

caufes the blood to flow. 4. *Bazia*, or a cut through the fkin. 5. *Motchmila*, or a cut into the flefh. 6. *Simhak*, or a wound reaching to the pericranium. 7. *Mawzihi*, or a wound which lays bare the bone. 8. *Hafhima*, a fracture of the skull. 9. *Moonakkila*, a fracture which requires a part of the skull to be removed. 10. *Amma*, or a wound extending to the membrane, which enclofes the brain. Next follows *Demigha*, or a wound which penetrates to the brain, which, however, is not included among the others, as a perfon fo wounded cannot poffibly continue alive.

شاگرد پیشه

Shagird Peyfha. Retinue; fervants.

شاهبندر

Shahbunder. The office of cuftoms at Dacca.

شالی

Shallee. Rice unreaped; the fame as batty.

شفعه

Sheffa. In the language of the law, fignifies the becoming proprietor of lands, fold for the price at which the purchafer has bought them, although he be not confenting thereto. This termed *Sheffa*, becaufe the root from which Sheffa is derived, fignifies *conjunction*, and the land fold is here *conjoined* to the land of the Shaffe, or perfon claiming the right of pre-emption.

شفیع

Shefee. Vide above.

شقدار

Sheikdar. A temporary officer of the collections, appointed to ſuperintend and manage the collections o a turruf or pergunnah, and to receive the amount collected by the gomeſhtehs of the ſeveral villages included in ſuch diviſion. He is paid by a ruſſoom, which he receives from the ryots. See Etmaumidar.

شوپرت

Sheopret. The ſame as bermooter.

شلنگ

Shilinga. A ſort of Indian veſſel uſed on the flat coaſt where there are not any harbours. Mr. Bartolome informs us, that, in company with M. Berteaud, he went on board a ſmall Indian veſſel called by the inhabitants ſhilinga. As it is exceedingly dangerous and difficult to land at Pondicherry and Madraſpatnam, theſe ſhilingas are built with a high deck, to prevent the waves of the ſea from entering them. This mode of conſtruction is, however, attended with one inconvenience, which is, that the waves beat with more impetuoſity againſt the ſides, raiſe the ſhilinga ſometimes towards the heavens, again precipitate it into a yawning gulf, and, at length, drive it on ſhore with the utmoſt violence. In ſuch caſes the veſſel would be entirely daſhed to pieces, if the Mucoas, or fiſhermen who direct it, did not throw themſelves into the ſea, force it back by exerting their whole ſtrength, and in this manner leſſen the impetuoſity of the ſurf. On the flat coaſt of Coromandel there are no harbours, and for

that reaſon neither people nor goods can be conveyed on ſhore, but in theſe ſhilingas. This labour is very dangerous even for ſuch ſmall veſſels, as the flatneſs of the coaſt to ſo great an extent renders the breakers extremely violent.

شرب

Shirb. A draw well, dug for the purpoſe of watering lands, and the right to the uſe of which is transferable in the ſame manner as any other property.

شرکت

Shirkut. Partnerſhip. In its primitive ſenſe, it ſignifies the conjunction of two or more eſtates in ſueh a manner, that one of them is not diſtinguiſhable from the other. The term Shirkut, however, is extended to contracts, although there be no actual conjunction of eſtates, becauſe a contract is the cauſe of ſuch conjunction. In the language of the law, it ſignifies the union of two or more perſons in one concern.

شراء

Shirra. Purchaſe.

صراف

Shroff. A banker or money changer. Properly Seraf.

شروفنک

Shoffing. So called by the Engliſh in Bengal, is the examining, ſorting, and weighing the various kinds of rupees. to fix each to its diſtrict ſpecies, diſcard the refuſe, and ſettle the batta upon all, according to the

price of the day, in order to eſtabliſh the value in ſtand ard or ſicca rupees.

شمار

Shumar. An account of the daily receipts of whatever denomination, whether collected according to the kiſtbundee, or received as preſents, Muttotes, or the like, and, in general, contains memorandums of every day's tranſactions.

سعايه

Siayut. Emancipatory labour. By Siayut is meant work or labour of any kind. It is a principle of the Mohammedan law, that no perſon can remain *partially* a ſlave, but that any circumſtance, which in its nature eſtabliſhes the emancipation of a part, provides for, and neceſſarily induces, the eventful emancipation of *the whole:* and hence the rule, that a ſlave, partially emancipated, works out the remainder of his value at an aſcertained rate, being, in ſome meaſure, in the ſtate of *Mekatib Sidjel.* If witneſſes exhibit evidence before a cauzee againſt a defendant, the ſubject of a ſuit being at a diſtance, the cauzee may paſs a decree upon ſuch teſtimony, becauſe it eſtabliſhes proof. The decree ſo made is written down, and this writing is called a *Sidjeb,* or *record,* and is not conſidered as the letter of one cauzee to another.

سکه

Sicca Weight. Equal to 7dwt. 11gr. 5511 in Bengal.

سفتجه

Siftcja. The delivery of property to another by way

of loan, and not by way of truſt, in order that the other may deliver it to ſome friend of his; and the object of it is to avoid the dangers of the road.

صحرا

Sibra. This is the term applied in general to the extenſive and barren deſarts of Arabia: it alſo means any waſte, or uninclofed land.

سلك بندي

Silekbundee. An account of the daily receipts of revenue made out at the end of the month, when the whole is added together, and formed into one total. But this term is more peculiarly applied to the account of the month of the year, in which the daily receipts are entered as they come to hand, up to the 29th of Cheyte; but the receipts on the 30th are kept till the commencement of the enſuing Pooneah, when the ſeveral ſums received within that interval are entered, with the date of the receipt of each, and being added to the receipts of the 30th, are conſolidated into one ſum, and placed under that day's date.

سلم

Sillim. In the language of the law, is a contract of ſale, cauſing an immediate payment of the price, and admitting a delay in the delivery of the wares. In this kind of ſale, the wares are denominated Mooſleem-ſee bee; the price, Ras-ul-mal, (the capital ſtock); the ſeller Meſlem-alchee, (the advanced to); and the purchaſer, Ru-bul-ſellem, (the advancer.)

سینگهاتی محال or سینگهاطی محال

Singhatty Mehal. A fare for horned cattle.

سپاه

Sipah. The Sipahs, (or fepoys,) are native foldiers, who are generally ufed for the Indian infantry, but are difciplined after the manner of the Europeans. Their companies confift of a Subahdar, Jemmidar, Havildar, Naig, and Tom-tom.

سپه سالار

Sipah-fillar, or Viceroy. He is his majefty's vicegerent. The troops and fubjects of the foobah are under his orders; and the profperity thereof depends upon his impartial diftribution of juftice. In all his actions he muft ftrive to pleafe the Deity, to whofe throne it is his duty to be inceffantly offering up fupplication and praife. He muft conftantly keep in view the happinefs of the people, and never fuffer himfelf to be negligent in bufinefs. He muft not talk idly, nor fhew an unpleafant countenance. He muft be circumfpect in his conduct, and pay due regard to the rank of every one, fhewing particular complacency towards them who are neareft him in office, nor neglecting thofe whofe duty engages them at a diftance from his perfon. Whatever can be tranfacted by his fervants he fhall not commit to the care of his fons; neither fhall he employ himfelf upon a bufinefs which can be performed by his children. On all occafions, he fhall confult with a perfon wifer than himfelf; or if fuch an one is not to be found, he fhall affociate together

ſeveral of approved wiſdom, and deliberate with them, liſtening with attention to the opinion of each, and determining with caution.

VERSE.

"Sometimes an old wiſe man may counſel fooliſhly; and an ignorant boy may, through miſtake, drive the arrow into the butt."

He muſt not admit every one to his counſel, nor low people in particular, ſince few adviſe from motives of friendſhip and diſintereſtedneſs. Conſidering his office to be that of a guardian, let him act with the utmoſt caution. He muſt regard the knowledge of the diſpoſitions of men as the firmeſt baſis of his power, and, having obtained that, he will live in perfect ſecurity. Let him keep under the command of reaſon, both his favour and his diſpleaſure. The diſobedient be ſhall ſtrive to reclaim by good advice. If that fail, let him puniſh with reprimands, threats, impriſonment, ſtripes, or even amputation of limbs; but he ſhall not take away life till after the moſt mature deliberation. He muſt not ſtain his tongue with abuſe, for foul language belongeth to low and inconſiderate people. Let him not make a practice of affirming his words with an oath, for he will thereby make himſelf ſuſpected for a liar, and fill his hearers with diſtruſt. In judicial inveſtigations, let him not be ſatisfied with witneſſes and oaths, but make repeated and various inquiries, and pay due attention to phyſiognomy. He muſt not intruſt theſe inveſtigations ſo entirely to another as to conſider himſelf freed from all reſponſibility therein.

VERSE.

"Refer not his cauſe to the inveſtigation of the dewan, for poſſibly his complaint is againſt the dewan."

Thoſe who apply for juſtice, let him not be afflicted with delay and expectation. Let him ſhut his eyes againſt offences, and except the excuſe of the penitent. Let him behave himſelf with befitting ſtate and munificence. Let him object to no one on accouut of his religion or ſect. Let him intruſt each diviſion of the country to the care of an honeſt upright man. Let the roads be made ſafe by ſtationing proper guards for the protection of the traveller, and let him continually receive information thereof. Let him appoint to offices men of worth, foreſight, and integrity, and not ſuch as are avaricious; and if a ſufficient number of ſuch people are not to be found, he ſhall join in office ſeveral who are not acquainted or connected together; and writing down the repreſentation of each, he muſt endeavour to diſcover the truth. Let his expences always be leſs than his income; and of what remains he ſhould give ſome part to the needy, particularly thoſe who do not ſet forth their wants. Let him be always attentive to the diſcipline of the troops, and ſee that their arms be kept in good order. And he ſhall conſtantly exerciſe himſelf and his men in riding, and in ſhooting with the bow and the matchlock. Let him be circumſpect and deliberate in placing confidence, for many who are evil-minded carry a fair outſide, and uſe the language of friendſhip; but as their profeſſions are void of ſincerity, they conclude with acting a vicious part. Let him ſtrive to increaſe cultivation

and population, and gain the hearts of all our ſubjects by a faithful performance in his engagements; and let him conſider it is his duty to beſriend the induſtrious huſbandman. Let him be careful to appoint impartial collectors of the revenues, and be always watchful over their conduct. He muſt give attention to the digging of reſervoirs, wells, and water-courſes; to the planting of gardens; to the erecting ſerais, and other pious and uſeful foundations; and ſee that ſuch as have fallen into decay be repaired. He muſt not be fond of retirement, nor indulge himſelf in melancholy; neither ought he to be familiar with the populace, nor always in a crowd.

VERSE.

"Neither aſſociate with every one; nor ſeparate yourſelf from every one. Go in the road of wiſdom, and be neither a fly nor a phœnix."

Let him venerate thoſe who devote their lives to the ſervice of God, and reſpect the derviſhes and truly pious mendicants. Let him not conſider imploring bleſſings from the ſun and venerating lamps as ignicoly. Let him accuſtom himſelf to watching, and ſleep and eat with moderation. Let him employ himſelf in prayer at ſunriſe, noon, evening, and midnight. When he is at leiſure from religious and worldly duties, he ſhould peruſe books of philoſophy, and guide his actions by their precepts. If he is not in a temper of mind to reliſh this ſtudy, he may read the Muſneevy, regardleſs of the letter, but conſidering the ſpirit of the author. He ought alſo to cultivate his mind with the approved tales of the Keleilah Dumnah, thus making the experi-

ence of ancient times his own. Let him liften to true theology, and not give attention to idle tales. Let him affociate with the wife, and thofe of good and friendly difpofition, and having felected from amongft them a man of truth and integrity, direct him to give due attenotin to all his actions, in order that whatever appears improper to him may be prefented by him in private. If at any time he mifconceives a motive or action, he fhall not therefore be difpleafed at him, for it has long been matter of complaint, that people are backward in fpeaking any thing that may be difagreeable to their fuperiors, and that it is difficult to find one who will benefit another to his own injury. Let him not be hurried away by the reprefentations of flanderers, but exert his own circumfpection on all occafions, becaufe men of bad character forge ftories, and, paffing themfelves off for men of integrity and difintereftednefs, labour to injure others. Let him not be revengeful, but behave with modefty and kindnefs to every one. He muft not flight the defcendants of ancient families, but confider the glorious actions of their anceftors as the recommendation of their lefs deferving pofterity. Let him obferve that at meals every perfon fays *Allah Akber*, and that the principal man amongft them anfwers *Jelle-jelaleboo*. Let him fee that neither a goat nor a fheep be killed that is not a twelve-month old. For a month following the anniverfary of his birth-day he fhall abftain from eating flefh; neither fhall he eat of any thing that himfelf has flain. Let him not addict himfelf to fenfual gratifications; nor have commerce with a pregnant woman. The food which is ufually

given away after the death of a perſon, he ſhall prepare every year on his own birth-day, and beſtow upon the needy.

Upon the ſun's entering a ſign of the zodiac, let him employ himſelf in prayer, and diſcharge cannon and musketry, to appriſe the populace thereof. And let him order the kettle-drum to be beat at ſunriſe and midnight. Let him not conſider himſelf as ſtationary, but hold himſelf and family in readineſs to repair to the preſence at the ſhorteſt ſummons. Vide Ayeen Akbery, vol. I. p. 294.

صرف

Sirf. *Beeya Sirf,* means a ſure ſale, of which the articles oppoſed in exchange to each other, are both repreſentatives of price, becauſe *Sirf* means a removal; and in this mode of ſale, it is neceſſary to remove the articles oppoſed to each other in exchange, from the hands of each of the parties, reſpectively, into thoſe of the other. *Sirf* alſo means a *ſuperiority*; and in this kind of ſale, a ſuperiority is the only object, that is, a ſuperiority of quality, faſhion, or workmanſhip, for gold or ſilver, being with reſpect to their ſubſtance of no uſe, are only deſireable from ſuch ſuperiority.

سرکار

Sircar Any office under the government; ſometimes, the ſtate or government itſelf. Any number of pergunnahs placed under one head in the government's books, for conveniency in keeping the accounts. In

common uſage, in Bengal, the under banyans of European gentlemen are called Sircars. See Banyan.

سردار

Sirdar. Chief; head; leader of a military band.

سود

Sood. Intereſt.

صلح

Soolh. In the language of the law, ſignifies a contract, by means of which contention is prevented, or ſet aſide.

سونٹه بردار

Soontaburdar. An attendant who carries a ſilver bludgeon, about two or three feet along, in his hand, and runs before the palkee. He is inferior to the Chubdar; the propriety of an Indian ſewaury, or retinue, requiring two Soontaburdars for every Chubdar in the train.

سپاري

Soopaury. The name given by Indians to beetle-nut.

سوري مشخصي

Sooree Muſhukuſſy. A tax on the revenues of ſpiritous liquours.

سوگند

Sowgund. An oath.

صوبه

Subah. A province. Hindooftan contains 15 fubahs, which are fubdivided into fircahs, and thefe again into pergunnahs.

صوبه دار

Subahdar The viceroy, or governor of a province, equivalent to nawaub, nizam, &c. See Sipahfillar: vid. alfo Appendix, No. III.

صوبه داري

Subahdary. The office of a fubahdar.

صدر

Sudder, is ufed in contradiction to mofuffil, which fignifies parts or branches. Thus the head court of a zemindary is termed Sudder; with refpect to the villages, turrufs, or pergunnahs, of which it is compofed; and mofuffil, with regard to the cutcherry at Calcutta.

صدر جمع

Sudder Jumma. The amount revenue to be paid to government by zemindars, chowdries, and huzzoory talookdars, exclufive of the charges of collection.

صدر کچهري

Sudder Cutcherry The khalfeh; alfo the head cutcherry of a diftrict, generally held at the place where the perfon in charge of the collection refides; hence all orders are iffued to the feveral officers and fubordinate cutcheries.

صفیانہ

Sufyaneh. Days appointed for abſtinence from fleſh.

ثمن

Summun. Price.

سنوات

Sunaut, properly *Sunwaut*; rupees of old dates, on which a diſcount is allowed,

سند

Sunnud. A charter, patent, or grant from any man in authority. A paper authenticated by proper ſignatures is called a ſunnud; and the dufter (or regiſter) is the book in which the ſunnnds are entered. Some ſunnuds have nothing but the royal ſeal: others are firſt authenticated by the ſeals and ſignatures of the miniſters of ſtate, and afterwards are ratified by affixing the royal ſeal; and ſome have only the ſeals and ſignatures of the miniſters, without the royal ſeal.

سند دیوانی

Sunnud Dewanny. A grant, or writing for holding land, being that by which all zemindaries are held.

صورت حال

Surut Haul. A ſtate of the caſe.

ستی یوگ

Suttee Yug, or age of purity, is according to the Hindoos, the firſt of the four æras or periods of Indian chronology; it is ſaid to have exiſted three millions two hundred thouſand years, and that the life of man was extended, in that age, to one hundred thouſand

years, and that his ſtature was twenty-one cubits—(Mr. Halhed.) Mr. Rogers ſays the ſuttee yug is a period of one million ſeven hundred and twenty-eight thouſand years. Mr. Bernier ſays, it was two millions five hundred thouſand years.

ثيبه

Syeeba. A woman with whom a man has had carnal knowledge.

تعاطى

TAATA. A mutual ſurrender, when the ſeller gives the articles ſold to the purchaſer, and the purchaſer in return gives the price to the ſeller, without the interpoſition of ſpeech.

تابعين

Tabayeen. A title given to thoſe doctors who ſucceeded the *Aſhab,* or companions of Mohammed.

طبيخ

Tabeekh. A ſpirituous liquor obtained from dates.

تدبير

Tadbeer, in its primitive ſenſe ſignifies looking *forward to the event of a buſineſs*; in the language of the law, it means a declaration of a freedom to be eſtabliſhed after the maſter's death.

تحالف

Tahalif. The ſwearing of both the plaintiff and the defendant.

تحكيم

Tahkeem. Arbitration.

طهر

Tahr. Term of purity, meaning the ſpaces that intervene between the menſtrual fluxes.

تعهد

Tahud. A leaſe, contract, or agreement.

تحصیل دار

Tahſeeldar. An officer employed to collect the revenues of a diſtrict, for a certain fixed ſalary; he is frequently called Aumil Sezawul, and Tahſeeldar, indiſcriminately.

تحویلدار

Tahveeldar. A treaſurer, or caſh keeper.

تقادم

Takadem. Such a diſtance of time as ſuffices to prevent puniſhment. It operates in a way ſimilar to our ſtatuary *limitations.*

تقاضا

Takaza. Exacting by means of a ſuit at law.

تخارج

Takharij. In the language of the law, a compoſition entered into by ſome heirs, for their ſhare of the inheritance, in conſideration of ſome ſpecific thing, which excludes them from inheritance.

تکسال

Takſal. A mint.

طلاق

Talak. Divorce. In its primitive ſenſe, it means diſmiſſion: in law, it ſignifies the diſſolution of a marriage, or the annulment of a legality by certain words.

طلاق احسن

Talak Ahſan, or moſt laudable divorce, is when the huſband repudiates his wife by a ſingle ſentence, within a *tahr,* or term of purity, during which he has not had carnal connexion with her, and then leaves her to perform her *edit,* or preſcribed term of probation. This mode of divorce is termed the *moſt laudable,* for two reaſons; firſt, becauſe the companions of Mohammed chiefly eſteemed thoſe who gave no more than one divorce until the expiration of the edit, as holding this to be a more excellent method, than that of giving three divorces, by repeating the ſentence in each of the ſucceeding tahrs: ſecondly, becauſe in purſuing this method, the huſband leaves it ſtill in his power, without any ſhame, to receive his wife, if he be ſo inclined, by a reverſal of the divorce during her edit: this method is moreover the leaſt injurious to the woman, as ſhe remains a lawful ſubject of marriage to her huſband, even after the expiration of the edit, which leaves a latitude in her favour unreprobated by any of the learned.

طلاق بدعة

Talak Biddut, or *irregular divorce,* is when a huſband repudiates his wife by three divorces at once, (that is,

included in one ſentence,) or where he repeats the ſentence ſeparately thrice within the *tahr*; and if the huſband give three divorces in either of thoſe ways, the three hold good, but yet the divorcer is an offender againſt the law.

طلاق حسن

Talak Hoosn, or *laudable divorce*, is when a huſband repudiates an enjoyed wiſe, by three ſentences of divorce in the *tahr*.

طلاق کنایہ

Talak Kanayut, or *divorce by implication*, is when a man repudiates his wife, not in expreſs terms, but, by the mention of ſomething from which divorce is underſtood and divorce does not take place from this, but by *intention*, or *circumſtantial proof*, becauſe the implication is not uſed to expreſs divorce alone, ſince it may mean divorce and alſo ſomething elſe; and hence *intention* or circumſtantial proof is requiſite, to determine the conſtruction in which it is to be taken.

طلاق السنہ

Talak us Sonna. Divorce according to the rule of the Sonna, in oppoſition to *Talak Biddut*, which ſignifies a novel, *unauthorized*, or *heterodox* mode of divorce.

تعلق or تعلقداري

Talook, or *Talookdary*. A leaſe in perpetuity. A ſmall zemindary.

تعلقدار

Talookdar. The proprietor of a talook. With refpect to the payment of his revenue, he is either huzzoory or muzkoory; the former holds his lands of, and pays his rents immediately to government; the latter, whofe lands form a part of a zemindary, holds them under the zemindar, or chowdry, to whom he pays the revenues. All talookdars are fuppofed originally to have paid their rent in this manner, through the zemindars or chowdries; among whom, it is believed, that the whole of Bengal was diftributed. But in order to bring the wafte lands into cultivation, they parcelled out, in confideration of a fum of money, or of the performance of particular fervices, or to provide for a relation or dependent, proportions of their diftricts (which were henceforward called talooks,) to perfons fubject to their authority, and who engaged to collect and pay to the donor an annual revenue. An huzzoory talook is confidered as fecure a tenure as a zemindary, from the circumftance of the revenue receivable from it being, in general, mokurery, or fixed; and becaufe the proprietor is feldom deprived of the management of his lands, as long as he regularly pays his quota of the public revenue.

تنفيل

Tanfeel. A gratuity beftowed upon particular perfons, over and above their fhare of plunder.

تالاب

Tank. (*Talub.*) A pond or pool of water.

تهانه

Tanna. A ſmall fort.

تهانه دار

Tannadar. Commander of a ſmall fort.

تاپی

Tappee. An expreſs.

ترج

Tareje. An account ſpecifying the particulars and afterwards the amount.

تولیه

Tawleeut. A transfer by the proprietor, under the original contract at the original price, without an addition of profit.

تعزیر

Tazeer. Chaſtiſement, or diſcretionary correction.

تزکیه

Tazkeeut, is where a certain number of other witneſſes bear teſtimony to the competency of witneſſes who are giving evidence in any cauſe; the former being denominated the *Mozakkees,* or purgators.

تیکا

Teeka. A branch of maal revenue ariſing from calaries, or ſalt works, farmed out by the zemindars, at a certain annual rent, payable either in money or kind. *Vide Khazanah nimuk.*

تیکی

Teeky. A lock of hair growing from the crown of the head, in the manner of the Chinefe. The Hindoos fuffer no other hair to grow on their heads, from a religious principle. The fhaving of the Teeky, putting lime on one, and ink on the other fide of man's face, and thus leading him about on an afs, is one of the moft ignominious punifhments that can be inflicted on an Hindoo.

تناب

Tenab. A mode of meafurement ufed in the Eaft. The Tenab formerly ufed in Hindooftaun, was made of rope, which, being fubject to great variations from twifting, or from the drynefs or moifture of the air, the emperor Akber, in the nineteenth year of his reign, commanded that it fhould be compofed of bamboos, joined together by iron rings.

تپکچی

Tepukchy, an officer, who, according to the Inftitutes of the emperor Akber, muft be of an upright difpofition, a good writer, skilful in accounts, and induftrious, as the aumil depends folely upon him for juft information. His duty is this: He fhall take from the canoongoe an account of the medium ftate of the revenues for ten years in money and in kind, and having thereby made himfelf acquainted with the nature and capacity of the country, fatisfy, the aumil in every particular. He fhall write down whatever engagements are made with the hufbandman. He fhall keep

a ſeparate account of the boundaries of the villages. He ſhall draw out a ſtatement of the waſte and arable lands, to which he ſhall ſubjoin the names of the munſif, the meaſurer, and tanahdar, together with thoſe of the huſbandmen and niyaks (or chiefs of the village) the articles of cultivation, villages pergunnah and harveſt; and ſubtracting the deficiency, leave the amount of aſſets. When the meaſurement of a village is completed, let him draw out the proportion of aſſeſſment of each husbandman, and ſpecify the revenue to be paid by that place, to ſerve as a rule for the aumil's collections. The account of meaſurement which in the Hindoovee language is called *kheſſereh*, ſhall be ſent to the preſence. At the time of drawing out the towjee (or account of demands) if former ſtatements thereof are not procurable, let him obtain information, by taking from the putwary an account of the land cultivated by each husbandman. The towjee, together with accounts of receipts and disburſements, ſhall be ſent to the preſence regularly. The name of the collector ſhall be written in the journal at the bottom of the account of each place. When an husbandman brings his revenue, let him have a receipt for it, ſigned by the treaſurer. He ſhall receive from the putwary and mokeddem copies of their towjee accounts, as a guidance for making the collections, together with copies of the ſirkhut, or receipts, which are given to the husbandmen. Theſe he ſhall carefully compare together, and if he diſcovers any fraud or colluſion, inflict a fine upon the offenders. He ſhall daily report to the aumil the receipts and balances of every village, and ſtimulate him to the per-

formance of his duty. Whenever a husbandman comes to ſettle his acconnt, let it be done immediately. At the end of every harveſt, he ſhall prepare accounts of receipts and balances, and compare them with the putwaree's book. He ſhall keep a journal of receipts and disburſements under every name and form, and which ſhall be every day authenticated by the ſeals and ſignatures of the aumil and treaſurer. At the end of the month he ſhall incloſe the above account in a khereeteh (or ſilken bag) under the ſeal of the aumil, and ſend it to the preſence; whither he ſhall alſo daily tranſmit, under the ſeals of the principal officers, the rates of exchange of mohurs and rupees, together with the market-prices of every article. At the end of every harveſt, he ſhall draw out a particular account of the treaſurer's receipts and disburſements, and ſend it to him for his ſignature: and at the end of the year let there be ſent to the preſence, under the ſeal of the aumil, the mujemmel (or abſtract) and the jummabundy (or particular accout of aſſeſſment). If any place has been attacked and plundered, let a calculation he made of the loſs ſuſtained in cattle and effects, which is to be entered in the journal, and the circumſtances repreſented to the preſence. When the ſeaſon for making the collections is concluded, he ſhall draw out an account of what remains due from the country, which he ſhall deliver to the aumil, and ſend a copy to the preſence. In caſe of diſmiſſion from office, he ſhall deliver over to the new aumil an account of the balances of revenue and tekavy, and, after having ſatisfied him regarding thoſe particulars, take an abſtract thereof, and repair to the preſence.

تيپ

Teep. A contract, or note of hand.—In Bengal it is particularly used for notes given before hand, for money to be paid for services to be performed.

ترج جمع خرج

Terrije Jumma Kurch. An annual treasury account formed from the Puttun Jumma Kurch.

ٹکہ

Ticka, Signifies those lands, the rents of which are paid in money, according to the pottahs of the ryots, at certain fixed rates. But when the country has suffered much for want of rain, it is not unusual for government to authorize the farmers to collect from the ticka lands in the same manner as from Bhoatee, on condition that where the ticka crops had failed no rent should be demanded from the proprietors.

تپدار

Tipdar. A commander of 100 men. These were frequently promoted by Tippoo Sultaun to the office of Meer Meeran, the highest military rank.

تيرته يوگ

Tirtah Yug, succeeds the Suttee Yug, and is the second of the four æras or periods of Indian chronology. In this age one third of mankind was corrupted; it is supposed to have lasted two millions four hundred thousand years, and that men lived to the age of ten thousand years—(Mr. Halhed). Mr. Roger says, it is one million two hundred and ninety-six thousand;

Mr. Bernier says, one million two hundred thousand years; Colonel Dow, one million eighty thousand years.

تغال

Toffaul. A collection of callaries, or salt pans.

تحويل دار

Tohweeldar. A cash-keeper or treasurer. See Tahveeldar.

طومار جمع

Toomar Jumma. The assel, or original amount of revenue settled on a measurement of the lands, and regular hustabood, or ascertainment of their value by the famous financier, Toorul Mul, Vizier to Akber.

تومري

Toomeree. An Indian musical instrument, formed of a gourd or cuddos nut, and two small perforated bamboos, with reeds in each, like those of the Scotch bagpipe. It is more common in Dekkan than in Bengal.

توپ

Tope. A wood: sometimes it signifies an orchard of palmettos, or of cocoa-nut trees.

توپ خانه

Tope Khaneh. The department of the artillery.

توشه خانه

Tosha Khaneh. Store room; wardrobe.

توفير

Towfeer. An increaſe on the aſſul jumma toomary, of the jageer lands, aſſeſſed upon them by Jaſſier Khaun, at the moment of their incorporation with the khalſa lands, proportioned to the aggregate amount.

توجيه

Towjee. An account of the monthly demands, collections, and balances.

تقاوي

Tuckavy, is money advanced to the ryots, to aſſiſt them in the purchaſing of implements of huſbandry, and in preparing their lands; for which they pay two annas intereſt per rupee. Theſe advances are made in the Beyhar province, in the months Aſſar and Sawun, for the khurref harveſt, and are collected again in Maugh and Phaugun. Where the former makes theſe advances by authority, he is anſwerable for the repayment of the amount. If diſmiſſed, his ſucceſſor is reſponſible for whatever amount he can prove to have been advanced by the bonds of the ryots, under the ſeal and ſignature of the cauzee and canoongoe, compared with the ryots themſelves.

تقسيم جمع or تقسيمي

Tukſeem Jumma; or *Tukſeemy.* An aſſeſſment of taxes divided into lots. The Tukſeem Jumma, or aſſeſſment of the lands of Hindooſtaun, may be ſeen in the Ayeen Akbery, vol. II. p. 175, &c.

طلب

Tullub. A demand. Often uſed as pay.

طلب مواثبة

Tullub Mowaſibut or inmediate claim, when the ſhafee prefers his claim, the moment he is apprized of the ſale being concluded; and this it is neceſſary that he ſhould do, inſomuch, that if he makes any delay his right is thereby invalidated.

طلب اشہاد و تقریر

Tullub Iſhad Wa Takreer, or claim of Sheffa, by affirmation and taking to witneſs.

طلب خصومة

Tullub Khaſoomet, or claim of Sheffa by litigation, which is performed by the Shafee petitioning the cauzee to command the purchaſer to ſurrender up the ground to him.

طلب چتھی

Tullub Chitty. A ſummons.

تمسک

Tumſook. A bond.

تنخواہ

Tunkhah. An aſſignment.

تپه

Tuppeh. A division of land, smaller than a pergunnah.

طرف دار

Turrefdar. An officer employed to collect the revenues of particular parts, and who is paid by a russoom, either in lands or money.

تحصيل

Tusseel. Collection of the revenue.

تحصيلدار

Tusseeldar. A collector of the revenues.

وكالة

VEKALUT. Agency; attorneyship.

وكالت نامه

Vakaletnameh. A power of attorney.

وكيل

Vakeel. An attorney, or agent.

وزارت

Vizarut. The post, or office of a vizeer.

وزير

Vizeer. The first minister of the empire.

عشر

USHER, in general, means the tenth part, and in law, ſignifies the tithes which are taken from the produce of cultivated lands in Arabia and other places. *Kheraj*, in Arabic, and *Baj*, in Perſian, is any thing that the ſovereign takes out of the produce of cultivated lands in Sowad Irak, and other ſimilar ſituations; or what is paid him in money by the proprietors of ſuch lands, but which never exceeds half the produce. Vide *Kheraj*.

عشري

Uſheree. The ſame as Aſhooree; which ſee.

وعده

WADAH. An agreement, or contract.

وعده بندي

Wadahbundy. Stated dates on which to diſcharge any debt, or pay any money.

وعده دار

Wadahdar. The ſame as Adahdar.

وفا

Waffa, literally, a *ſecurity* ſale; ſo termed, becauſe by it the ſeller anſwers to the purchaſer the debt he owes him; or when the ſeller ſays to the purchaſer, "I ſell you this article in lieu of the debt I owe you in this way, that upon my paying the debt the article is mine."

وقايع نگار

Wakanagar. A writer of news, or occurrences. There were formerly officers, eftabliſhed under this name, throughout every part of the empire, whofe bufinefs it was to tranſmit weekly to court, by the poſt, an account of the collection, the management of the lands, and other matters which came to their knowledge, refpecting the country and the revenues. A head Wakanagar refided at Patna, and his deputies were difperfed through every diftrict.

وقيع نويس

Wakyanavees. The office of Wakyanayees, is an admirable inftitution, and abfolutely neceffary for the well conducting of the affairs of an empire. Although the name of the office exifted in former reigns, it was never applied to any ufeful purpofe till Akber's acceffion to the throne. For executing the offices of this department there are appointed fourteen able tepukchees, ten of whom do duty daily in rotation. Some others are fo added as fupernumeraries, one of whom attends every day; and if it happens that one of the fourteen firft mentioned is abfent upon a matter of neceffity, this additional perfon officiates in his room. Thefe fupernumeraries are called kowtel.

It is the bufinefs of the wakyanavees to take in writing an account of the following occurrences: Whatever his majefty does himfelf, and the orders that he iffues—what reprefentations are made him by the minifters of ftate—what he eats and drinks—when he

ſleeps, and when he riſes—and what time he ſits on his throne—how long he continues in the haram—when he goes to the bargah khaſs, or to the bargah aum—in what manner he hunts—what game he kills—when he marches, and when he halts—what offerings are preſented—what books are read to him—what alms and donations are beſtowed—what grants are made of ſeyurghal—what accidental increaſe or deduction may happen in the revenue—what contracts are concluded—which given in farm--what is bought--what is committed to the charge of any one—what peiſhcuſh and remittances of revenue are received—what firmauns are iſſued under the royal ſeal—the arrival, introduction, or departure of any perſon of conſequence—what petitions are received, and what anſwers given—what period is fixed for the execution of any particular order—who is abſent from his guard—what battles are fought, and with what ſucceſs—when peace is concluded, and upon what terms—the death of any perſon of rank—what battles of animals have been exhibited, and who won the bets—what cattle die—what rewards are beſtowed, or puniſhments inflicted—how long his majeſty ſat in public—what marriages and births happen—when his majeſty plays at any game—of public calamities—and what harveſts are produced.

The account of the occurences being read to his majeſty, and approved by him, the daroghah put his ſeal upon it, after which it is carried to the perwanchee and the meer arz for their reſpective ſeals. The paper when thus authenticated is called a yadaſht: then a perſon who writes a clear ſtyle and a fair character, takes

the yadasht and makes an abridgement of it, and having put his seal to it, gives it in exchange for the yadasht. To this abridgement are added the seals of the wakyanavees, the meer arz, and the daroghah of this department. This abridgement is called the taleekeh, and the writer thereof the taleekehnavees. Lastly, it is authenticated by the seal of the perwanchee.

ولي

Walee. Guardian.

ولي بعيد

Walee Beyeed. A guardian of a more distant degree, than a father, brother, or uncle.

ولي جنايه

Walee Jenayut. The next of kin, or other person entitled to exact retaliation for offences against the person.

ولي الدم

Walee Uddum. The next of kin, or guardian, who is entitled to be the avenger of blood.

وارث

Waris. Heir.

وصايا or وصيه

Wasaya. Wills; the plural of *Wuseeut.*

وصي

Wassee. The executor of a will.

واصلات

Waufilaut. The whole amount collected under every defcription.

واصل باقي

Waufil Bauky. Collections and balances.

واصل

Waufil. Amount of money; receipts.

ودع

Widda, in the language of the law, fignifies a perfon empowering another to keep his property. The proprietor of the thing is ftiled *Moddee,* or *depofitor*; the perfon fo empowered the *Meda,* or *truftee,* and the property fo left with another, for the purpofe of keeping it, is ftiled, *Widdeeyut*; becaufe Widda, literally, means *to have,* and the thing in queftion is left with the *Meda,* or *truftee.*

ولا

Willa, literally means affiftance and friendfhip. In the language of the law, it fignifies that mutual affiftance, which is a caufe of inheritance. There is no fingle word in our language, fully expreffive of this term. The fhorteft definition of it is, the *relation between the mafter* (or patron) *and his freedom*; but even this does not exprefs the whole meaning.

وقف

Wukf, in its primitive fenfe, means detention. In the language of the law, it fignifies the appropriation

of any particular thing to a pious or charitable uſe.

وصولی

Wooſſulee. That may be realized, or collected.

یاد داشت

YAD DASHT. A memorandum.

یمین

Yameen. A vow. In in its primitive ſenſe it means *ſtrength* or *power*; at the *right hand:* in the language of the law, it ſignifies, an obligation by means of which the reſolution of the vows is ſtrengthened in the performance, or the avoidance of any thing, and the man who ſwears or vows, is termed the *haliff,* and the thing ſworn to or avowed, the *Yameen Ghamoos,* (literally, *a falſe oath, or perjury),* ſignifies an oath taken, or concerning as thing already paſt, in which is conveyed an intentional falſehold, on the part of the ſwearer.

یمین منعقد

Yameen Moanakid, (literally, a contracted oath or vow), ſignifies, an oath, concerning a matter which is to come. Thus a man ſwears that he will do ſuch a thing, or he will not do ſuch a thing.

یمین لیغو

Yameen Lighoo, (literally, a nugatory oath,) is an oath taken concerning an incident, or tranſaction already paſt, when the ſwearer believes, that the matter

to which he thus bears teſtimony accords with what he ſwears, and it ſhould happen to be actually otherwiſe.

يساول

Yeſawul. A ſtate meſſenger: a ſervant of parade, carrying a ſilver, or golden ſtaff.

احتساب

Yeteſab. An officer, for regulating weights.

اهتمام بندي

Yetmaumbundy. An account of the pergunnahs and other ſubdiviſions of a province: with the names of the zemindars, and the nature of ſeparated land, where annexed, and where alienated.

يوك

Yug. An age. The Hindoos reckon the duration of the world by four yugs or diſtinct ages; viz. 1 The Suttee Yug, or age of purity, is ſaid to have laſted 3,200,000 years; and they hold that the life of man was in that age extended to 100,000 years, and that his ſtature was 21 cubits.

2. The Tirtah Yug (or age in which one-third of mankind were reprobate) they ſuppoſe to have conſiſted of 2,400,000 years, and that men then lived to the age of 10,000 years.

3. The Dwapaar Yug (in which half of the human race became depraved) endured 1,600,000 years, and men's lives were reduced to 1000 years.

4. The Collee Yug (in which all mankind are corrupted, or rather leſſened, for that is the true meaning

of Collee) is the prefent æra, which they fuppofe ordained to fubfift for 400,000 years, of which near 5000 are already paft, and man's life in this period is limited to 100 years.

Computation is loft, and conjecture overwhelmed in the attempt to adjuft fuch aftonifhing fpaces of time to our own confined notions of the world's epoch: to fuch antiquity the Mofaic creation is but as yefterday; and to fuch ages the life of Methufelah is no more than a fpan!—Abfurd as this Gentoo doctrine may feem, mere human reafon, upon confideration of the prefent contracted meafure of mortality, can no more reconcile to itfelf the idea of patriarchal than of braminical longevity; and when the line of implicit faith is once extended, we can never afcertain the precife limits beyond which it muft not pafs. One circumftance muft not be omitted, that the ages allotted to mankind in the feveral Yugs by the Bramins tally very exactly with thofe mentioned by Mofes, as far as the chronology of the latter reaches: for the laft part of the Dwapaar Yug, in which men are faid to have attained to one thoufand years of life, correfponds with the Mofaic æra of the antediluvians; and in the commencement of the Collee Yug, which comes very near to the period of the deluge, the portion of human exiftence was contracted to one hundred years, and is feldom fuppofed even to go far.

We are not much advanced in our inquiries, by allowing with fome excellent authors, that moft of the Gentoo Shafters (or fcriptures) were compofed about the beginning of the Collee Yug; for then we at

once come to the immediate æra of the flood, which calamity is never once mentioned in thofe Shafters, and which yet we muft think infinitely too remarkable to have been even but flightly fpoken of, much lefs to have been totally omitted, had it even been known in that part of the world. The Bramins indeed remove this objection by two affertions; one, that all their fcriptures were written before the time by us allotted to Noah; the other, that the deluge really never took place in Hindoftaun.

But to wave thefe vague and indefinite difquifitions, as Mr. Halhed obferves, it will not here be fuperfluous to quote a paffage or two from fome of the moft claffical and authentic Shafters, which exprefsly determine and fix the dates of their refpective æras to the earlieft Yugs.

The firft fpecimen here inferted is from the book of Munnoo, which the reader may obferve ftands foremoft in the lift of thofe which furnifhed the code of Gentoo Laws, or Ordinations of the Pundits, publifhed by Mr. Halhed; and though the fecond quotation is not fo authoritative, as being the production of a later author, (whofe name we do not recollect), in teftimony of the date of another, yet Jage Bulk is mentioned among the firft legiflators, and his books are valued for their antiquity as well as for their excellence.

"When ten thoufand and ten years of the Suttee Yug were paft, on the night of the full moon, in the month Bhadun, I Munnoo, at the command of Brihma, finifhed this Shafter, that fpeaks of men's duty, of juftice, and of religion, ever inftructive. This treatife, called Munnoo Smiftee, will enlighten the world like a torch."

" In the Tirtah Yug, the author Jage-Bulk, when ninety-five years were paſt, in the month of Sawun, on the moon's increaſe, on the Wedneſday, (or literally on the day of Mercury *), finiſhed the treatiſe, called Jage-Bulk, which ſets forth the offices of religion, and alſo informs men of the duties of the magiſtrate."

What periods ſhall we poſſibly aſſign to theſe writers, if we diſallow the authorities here quoted? If they are falſe, there muſt have been a time when the impoſition would have been too palpable to have paſſed upon mankind, and when the concurrent teſtimony of the whole world would have riſen up in judgement againſt it; for if we grant Munnoo's works to have been publiſhed during his own lifetime, it is impoſſible that he ſhould have ventured to utter ſo monſtrous a forgery; and if they were concealed till after his death, could the memory of his late exiſtence be ſo ſhortly obliterated through the whole country?—But ſuppoſing ſo much of the book as relates to the date to have been foiſted in by another, and afterwards produced as a part of the original text, which till that time

* *It is very remarkable, that the days of the week are named in the Shanſcrit language from the ſame planets to which they were aſſigned by the Greeks and Romans:*

Audeetye War, Rebee War, } *Solis Dies.*	*Audeetye, Rebee,* } *the Sun.*
Some War, Lunæ Dies.	*Some, the Moon.*
Mungel War, Martis Dies.	*Mungel, Mars.*
Boodhe War, Mercurii Dies.	*Boodhe, Mercury.*
Breeheſpet War, Jovis Dies.	*Breeheſpet, Jupiter.*
Shookre War, Veneris Dies.	*Shookre, Venus.*
Sheniſcher War, Saturni Dies.	*Sheniſcher, Saturn.*

had lain undifcovered, nobody furely would have believed him in oppofition to the univerfal faith! for fo miraculous a fiction could never gain credit but upon the fupport of fome principle of religious opinion, and every religion has eftablifhed a chronology of its own: befides, can it be poffible, that none of Munnoo's contemporaries, none of the fucceeding writers fhould have recorded fo ftriking a circumftance? for if the whole Indian world had till that time believed with us in a chronology nearly anfwering to that of Mofes fo aftonifhing a change in their fentiments upon the introduction of the doctrine of the Yugs would have furnifhed ample matter for a thoufand volumes: but, on the contrary, all the parts of every Shafter (however different from each other on religious fubjects), are yet uniform and confiftent throughout upon this; the fame mode of computing their annals has always obtained, and the fame belief of the remotenefs or antiquity that now prevails may be proved to have been univerfally acknowledged, even at the time in which fome pretend to fix the firft appearance of letters in Hindoftaun.

Rajah Prichutt, who, though ranked as a modern on the records of India, is yet known to have lived in the earlieft ages of the Collee Yug, was no lefs anxious than modern philofophers are to pierce through the obfcurity of time, and to trace the progrefs of the world from its infancy; at his inftigation a work was compofed by Shukeh Diew, a learned Bramin, (fon of Beafs, the famous author of the Mahabharat), containing the hiftory of India through the three preceding

Yugs, with the ſucceſſion of the ſeveral Rajahs, and the duration of their reigns. This curious hiſtory, called Shree Bhagbut, ſtill ſubſiſts, divided into twelve aſcunds or books, (literally branches), and three thouſand and twenty chapters. What ſhall we ſay to a work compoſed four thouſand years ago, and from thence tracing mankind upwards through ſeveral millions of years? Muſt we anſwer, that the earth was at that time an uninhabited marſh, ſtill ſlowly emerging from an univerſal inundation?

Great, ſurely, and inexplicable muſt be the doubts of mere human reaſon upon ſuch a dilemma when unaſſiſted and uninformed by divine revelation; but while we admit the former in our argument, we profeſs a moſt unſhaken reliance upon the latter, before which every ſuſpicion muſt ſubſide, and ſcepticiſm be abſorbed in conviction: yet from the premiſes already eſtabliſhed, this concluſion at leaſt may fairly be deduced, that the world does not now contain annals of more indiſputable antiquity than thoſe delivered down by the ancient Bramins.

Collateral proofs of this antiquity may be drawn from every page of the Hindoo code of laws, in its wonderful correſpondence with many parts of the inſtitutes of Moſes, one of the firſt of known legiſlators: from whom we cannot poſſibly find grounds to ſuppoſe the Hindoos received the ſmalleſt article of their religion or juriſprudence, though it is not utterly impoſſible, that the doctrines of Hindoſtaun might have been early tranſplanted into Egypt, and thus have become familiar to Moſes. See Halhed's Code of Gentoos Laws,

paeface, p. xxxvi, & ſeqq. Vide alſo the Advertiſement to the Aſiatic Reſearches, vol. V.

زكوة

ZAKAT in its primitive ſenſe, means *purification*, whence it is alſo uſed to expreſs contribution of a portion of property, aſſigned to the uſe of the poor as a ſanctification of the remainder to the proprietor. It is by ſome commentators termed the indiſpenſible alms.

ضامنى

Zaminee. Bail. Bail for the perſon is termed *Hazeer Zaminee.* Bail for property is termed *Mal Zaminee.*

ذات

Zat. Perſon, or life; it ſignifies the body connected with the ſoul, in oppoſition to *Budn,* which means ſimply the *material* body.

زبان بندي

Zebanbundy. A depoſition.

ذبح

Zebbah. A ſacrifice.

زيربار

Zeerbar. Overburdened with expence, or borne down with oppreſſion.

ظهار

Zehar is derived from *Zehr,* the back. In the languag of the law it ſignifies, a man comparing his wife to an of his female relations, whether by blood, by fofterage or marriage, as renders marriage with them invariabl unlawful. If a man ſays to his wife, " you are to m

like the back of my mother," ſhe (the wife) becomes prohibited to him, and his carnal connection with her, is unlawful, as well as any other conjugal familiarity, until he ſhall have performed an expiation.

زکوة

Zekat. See Zakat.

ضمار

Zemar. If any man has a claim upon another, for a debt, and the other diſpute the ſame, and ſome years thus paſs away, and the claimant be deſtitute of proof, and the debtor afterwards makes a declaration, or acknowledgement publicly, inſomuch, that there are witneſſes of the ſame, there is no obligation upon the claimant, to render any (*Zekat* upon the property which in the ſubject of a claim) for ſo many years as have paſſed. This uncertain ſort of property is termed, in the language of the law, *Zemar*; and trove property and fugitive ſlaves and *uſurped* property, reſpecting which there is no proof, and property, ſunk in the ſea, or buried in the deſart, and its place forgotten and tyrannically ſeized by the ſultaun, are all of the deſcription of Zemar.

زمین دار

Zemindar. A perſon who holds a tract of land immediately of government, on condition of paying the rent of it. He is firſt in rank among the landholders: if a zemindar be unable to pay up the amount of his engagements with government, at the end of the year ſuch a part of his zemindary ſhall be ſold, as will diſ-

charge the balance, and the ſunnud from the khalſeh granted to the purchaſer. If he be diſpoſſeſſed of the management of his zemindary, he is, nevertheleſs, excluſively reſponſible for all debts incurred by him during his poſſeſſion, unleſs a mortgage was given on the zemindary or the money borrowed, applied to the payment of the revenue; in both which caſes the zemindary is anſwerable, in ſuch manner however, as only to deprive the new zemindar of a part of his profits: but not to ſubject him to any loſs; or affect the revenue of government; but no mortgage is deemed valid, unleſs it be regiſtered in the public cutchery. Zemindars, by the nature of their tenures, have no longer a right to their lands, than whilſt they pay their revenues; in caſe of failure, the ſale of their land conſequently is a more juſt and uſeful recompence to government, than ſubjecting them to corporeal punishment. Should they, however, at any time be prevented fulfilling their engagements, by unavoidable accidents, rather than by their own miſmanagement, equity will point out what indulgence they may be intitled to on that account.

زمين داري

Zemindary. The office of a zemindar, or the lands held by him.

زنار

Zennar. A ſacred ſtring worn by the three higher caſts of the Hindoos: it is hung round the body from the left ſhoulder; it is made with a particular kind of

perennial cotton, called nerma, compoſed of a certain number of threads of a fixed length. That worn by the Khatry caſt has fewer threads than that worn by the Bramins, and the Bice have fewer ſtill; bu the Sooder caſt are not permitted to wear it.

زر متہوت

Zer Mottote. An abwab eſtabliſhed by Shujah Khaun at the rate of about one and a half per cent. of the aſſel jumma, and conſiſting of the four following articles: nuzzer poonea, bhay khelaut, pooſhteh bundy, and ruſſoom nizarut. It is of Hindoo etymology, and ſignifies, literally, a certain proportional increaſe of a capital ſum.

ضلع

Zillah. A diviſion, or quarter of land; a diſtrict.

ضلعدار

Zillahdar. An officer of the collections; the collector of a diſtrict.

ضمان

Ziman. A recompence.

ضمان تملک

Ziman Tamallook. Recompence for an aſſumption of property, which is not varied by the circumſtance of wealth or poverty; as when a man makes *Amwalid,* a partnerſhip ſlave, in which caſe he is bound to in-

demnify his partner for his ſhare in her, although he be poor; contrary to a caſe when a man emancipates his ſhare in a partnerſhip ſlave, as he is bound to indemnify his partner for his ſhare, on the condition only of his being *rich*, becauſe the indemnification in that caſe ſtands as a *Zimaa Jenayut*, or *recompence for an offence*; and the *Willa* of the ſlave reſts wholly with the *Tudbeen partner*.

ضمان الافساد

Ziman ul Ifsad. Indemnification for damage.

ذمي

Zimmee. An infidel, ſubject to the Mohammedan government.

ضمن

Zimmun. The indorſement of a grant; literally, the contents.

زنا

Zinna. Whoredom.

ظلم

Zullum. Oppreſſion.

ضروريات

Zureorcaut. Neceſſaries.

Add to the article *Pooneah*.—At the commencement of every year, which in Bengal begins in April, there is an eſtabliſhed feſtival, called the Pooneah, which is the time appointed for adjuſting the accounts of the revenues with the different landholders, and confirming or revoking their leaſes, according to their merits or otherwiſe. At this feaſt the different rajahs and zemindars either appear at Murſhedabad in perſon, or ſend their vakeels, to negociate and ſettle the ſum to be eſtabliſhed for the revenues of their reſpect diſtricts for the enſuing year, as well as to adjuſt the accounts of that expired. On theſe occaſions, whether a zemindar has been punctual or not in the payment of his rents according to the terms agreed on, the mutſuddees never want a complaint againſt him, a pretext for raiſing his rents, or a competitor to be oppoſed to him, for the purpoſes of ſecuring his conſent to the payment of a private nuzzeraneh, or preſent demanded; which nuzzeraneh, is generally increaſed by the zemindar, in proportion as the officers, upon whom the generality of the company's chiefs muſt depend for their, information, agree to decreaſe the ſum ſtipulated for the next year's revenue; in this ſituation, he who agrees to the largeſt ſum of nuzzeraneh is let looſe upon to the country for the enſuing year.

This adjuſtment, which in Bengal is emphatically called the Bundobuſt (the tying and binding) naturally affords a fine field for the exerciſe of the fertile genius of this race of Aſiatics, inferior to none in intrigues,

The zemindars, who upon this occaſion generally are in want of large ſums of ready caſh, as well as of ſecurity to be given for the payment of their rents according to agreement, have been uſually neceſſitated to call in the Shroffs, or bankers and money-changers, to their aſſiſtance. Vid. Conſiderations on India Affairs, vol. I. p. 156.

APPENDIX.

No I.

Arizdashts, or Forms of Address.

I.

THE slave Illahyar having kissed the ground of submission and subserviency with the lip of respect, in address to the servants of your celestial world-protecting court, sendeth health to the kibleh of the world, and mankind. The illustrious Firmaun that was issued in the name of your servant on the subject of dispatching treasure, and the materials for some household articles, having proceeded with eagerness, I hastened to meet it; and became elevated and distinguished by the honour of the contents of your auspicious command. Having instantly prepared carriages, and on the fifth of Fe:wadi, having delivered to the charge of the agents of the Tohweeldar, the sum of twenty-one lacks of rupees of treasure and the household articles that were wanted, with a distinct and separate accompt, I have dispatched them along with Khojeh Nadir Khaun; that being watchful on the road with guards and sentries he may carry them to court. Hail kibleh of your servants! The allowance of the said Khojeh is very small. For the sake of his own credit, he supports a greater number of horsemen than the establishment of government; and he is a servant faithful and attached to your majesty. I am hopeful that he will be honoured by your royal favour in proportion to his fidelity and sincerity; for it will be the means of elevating this most humble of your servants. To

urge more would be impertinence. May the world-illuminating ſun of your proſperity continue to ſhine upon the heads of mankind!

II.

THE leaſt of your faithful ſlaves Mohammed Murad having performed the duties of humility, reſignation, ſubmiſſion, and ſlavery, repreſents at the petitioning place at the foot of your imperial throne, that having ſome time ago tranſmitted an account of the inſolence, treachery, and rebellion of the diſaffected rajahs of the hills, it muſt have reached the ears of your highneſs. At this time, on the 7th of Ardibehiſht, putting my truſt in Heaven, I marched againſt thoſe rebels with my own people. When we had come near to the hills, I thought it adviſable to march the troops in the morning into the hills, to ſeize the wives and children of the rebels. At break of day the men were ready to mount, when Deoſin, the rajah of that hill, which is the head of the whole, being aſhamed and penitent for his tranſgreſſion and offence, and having asked forgiveneſs and put the axe round his neck, came forth and waited on me. Seeing that your royal favour attends the ſinner and the penitent, conſidering the happy diſpoſition of that kibleh of both worlds, and having ſaved him from death and depredation, I have removed him from his habitation. On the 16th of Ferwadi, having diſpatched the ſaid rajah and the priſoners with a preſent of money and different articles; and of the rarities of the hills; together with a diſtinct account, along with my brother Mahommed Kooli, to your heavenly palace, he will preſent to your royal ſight. And having actually annexed the poſſeſſions of thoſe people to the royal property, I have delivered them to men of credit, that giving confidence and ſecurity to the inhabitants, they may improve them. Farther whatever order ſhall be iſſued I ſhall act accordingly. Be the Sun of proſperity and empire ſhining on the heads of men!

III.

THE ſlave of the court Aſghur having adorned the forehead of ſlavery, humility, and contrition, with the

duſt of ſubmiſſion; at the petitioning place of the porters of the heavenly celeſtial palace of the ſhadow of God, ſendeth health to the kibleh of mankind. You diſpatched your ſlave born in your own houſe, whom, out of your royal favour, you appointed to the duty of Oujeen. Having poſted and travelled ſtage after ſtage, I arrived at the Fort Oujeen on the 7th of the great Shaban. By the will of the Almighty God having ſtruggled heartily, as far as it was in my ability and power, in the manner which that true monitor, giving his inſtructions verbally, directed for the execution of ſeveral affairs of importance, I will not deviate from your ſacred commands. And whatever happens I ſhall preſent it daily. It was proper to make this addreſs. Be the ſun of proſperity and greatneſs ſhining on the heads of men!

IV.

YOUR willing and faithful ſervant having performed the duties of reſpect, humility, and ſubmiſſion, repreſents at the petitioning place of the ſervants of your heavenly palace the ſeat of Alexander, the throne of Soliman, the pomp of Feridoon, the ſplendor of Darius, the retinue of Jumſheed, and the grandeur of King Khuſro, (may heaven eſtabliſh your kingdom for ever!) that upon the arrival of your illuſtrious and propitious Firmaun, with the honour of a princely dreſs, and the preſent of a Babylonian horſe marked like Duldul, with which, out of your great kindneſs, your diſtinguiſhed me, having anticipated and haſtended to meet it, and having underſtood the fortunate aud favourable contents of your world-ſubjecting command; having put it on my head, and having adorned the forehead of ſupplication with the duſt of ſubmiſſion, I inveſted myſelf with your elegant dreſs; and having put round my neck the reins of the briddle of a fine-paced horſe; having performed the ceremonies of dependency, and the proud and elevated head of this ſincere well wiſher being raiſed above the clouds, in what words can I expreſs the acknowledgement of this vaſt bounty? With regard to the ſacred orders that

were iſſued, that the ungrateful Mohammed Kooli, a perſon nouriſhed and protected by your peculiar favour, not being ſenſible of his good fortune, having turned away his head from the kibleh of proſperity; and upon an inſurrection of ſome diſaffected people having raiſed diſturbances, in the country of Ghuzni, and confirmed a rebellion; although a ſtrong detatchment has been ſent againſt him, who having immediately defeated him or taken him priſoner, may bring him to your imperial throne, like that of Egypt, yet as his family and children and other property, with his horſes and camels are in a place in Kabul, having gone thither, and having inſtantly ſeized on his children diſpatch them immediately under the care of a truſty perſon, to our royal court. And whatever of his ſubſtance and effects ſhall be there, having taken an account of them, and confiſcated them, inform me of it. Kibleh of the world, hail! Agreeably to your royal order, the inſtant that I received information of the contents of your ſacred command I ſet out for Kabul equipped for plundering. The children and dependants were in readineſs to depart when your ſervant arrived. Having ſeized the offenders children, and diſpatched them to court with the ready money that was found in his houſe, along with Khojeh Ahmed, this devoted's real brother, and fifteen horſemen, I hope they will arrive in ſafety. Beſides having taken an account of his camels and horſes, I ſhall diſpatch them after to your court, the aſylum of the world. Being proper, I have repreſenred it. Be the word-enlightening-ſun of proſperity and riches blazing!

V.

YOUR ſincere well-wiſher Mohammed Mukeem repreſents before the ſervants of the benevolent Nabob, the ſeat of proſperity and ſplendor, the place of my *Kibleb*, that upon having the joyful tidings of the princely Nabob's coming here, ſo great joy and gladneſs aroſe, that it cannot be properly deſcribed. The deſire of the honour of kiſſing your feet exceeds all bounds. Wherever your highneſs ſhall command

being eager, and having haſtened to your ſervice, let me be favoured with intelligence of your reſplendent, and fortunate majeſty. I wait for your commands. Farther what can I repreſent? May the ſhadow of your proſperity be ſpread over the heads of your well-wiſhers!

No II.

Forms of Paſſports, Orders, Addreſſes, &c.

A PASSPORT.

TO the Gomauſhtehs, Jageerdars, Chokeydars, Guzerbans, and Zemindars on the road to Lahore. Whereas the noble Seyid Murtizi carries by royal orders ſome houſehold articles for government, to the metropolis of Lahore, it is required, that, being duly attentive, they conduct him through their territories in ſafety; and in no reſpect allow him to be neglected. And (which God forbid) ſhould an accident happen in any body's territories, he ſhall be brought to an account for it. Conſider this as poſitive. Written on a certain day of a certain month, of a certain year.

AN ORDER TO THE FACTORS AND AGENTS OF THE ROYAL CHAMBERLAIN'S OFFICE.

TO the Factors and Agents of the royal Chamberlain's office. Whereas the ſuperintendency of the whole of the chamberlain's department is confirmed and delivered by royal command to the care and truſt of the noble Meer Derveiſh, it is required, that conſidering the ſaid perſon ſuperintendant and inſpector of that department, they deviate not from his counſel and advice; which in every reſpect ſhall be agreeable to the eſtabliſhment and regulations of government: and let them obey him as they ought. And it is required of the aforeſaid, that, diſtinguiſhing himſelf by the practice of inte-

grity and fidelity, he perform the duties and functions of that office in fuch a manner, that nothing better can be conceived. And let the dues of his fuperintendency be exacted agreeably to the practice of that office. Acting in this bufinefs according to orders make no oppofition.

AN ORDER OF A COURT OF LAW.

THE order of the court of law to Illahidad is as follows: Let him appear in court to anfwer to the fuit of Sheikh Mohammed Ali; that the matter may be fettled according to the noble law. Confider this as pofitive.

AN ORDER OF A COURT OF JUSTICE.

THE order of the court of juftice to Mohammed Morad is as follows: Abdulla having come into the high court of juftice has fet forth that he has a lawful claim upon him: which he denies. On feeing this order let him appear to anfwer to the charge of the faid perfon, that the affair may be decided according to the noble law!

AN ORDER FROM A KUTWAL.

THE order to the retailers of the corn-market is as follows: Upon the arrival of this order let them inftantly repair to the Kutwal's office; and make no delay.

AN ORDER TO A KRORY.

THE order to the Gomafhtehs of the Krory, of Khezrabad is this: Having brought along with them the collections and difburfement of the fotedary of the faid pergunnah for the term of harveft, let them appear at the royal fecretary's office, and let them not delay.

AN ORDER TO A VAKEEL.

THE order to the vakeel of the eminent and noble Bahadur Khaun is this: The horfes of the royal ftable

are committed to the attention and care of the ſaid khaun; let him bring them to be reviewed.

AN ORDER TO THE OFFICERS AND AGENTS OF THE ROYAL HOUSEHOLD.

THE order to the officers and agents of the royal houſehold is this: Whereas the march of the ſtandard of ſplendour, victory, and proſperity, is now determined, whatever neceſſary conveyance may be required, of the houſehold furniture, having drawn out a liſt of them, ſend it to me ſealed; that a proviſion of carriages may be made accordingly.

AN ORDER FOR A DETACHMENT.

THE order to Bahadur Khaun with the troops under his command is this: Being ordered to join the illuſtrious and valiant Mohammed Moraud Foujdar of the pergunnah of Azmutpoor, it is required, that, having carried your troops with all your ſtores to him, and having ſhared with the ſaid perſon in the duties and fatigues of that ſervice, you deviate not from his command and counſel; and that you pay him due obedience. And agreeably to the certificates of the Mutuſſuddies of the preſence, draw your pay monthly out of the hands of the fotedar of the ſaid pergunnah. Conſidering this as peremptory; make no reſiſtance.

PASS FOR BOATS.

THE order to the Mutuſſuddies of the boatmen of the ferry is this: Whereas ſmall boats have occaſion to croſs the water on the buſineſs of government, it is required, that they give them no trouble, nor ſtop them. Let them conſider this as poſitive.

A CERTIFICATE OF THE DEATH OF A HORSE.

THE cauſe of writing this line is this: They have brought to the office of the Kutwal of the village of Raujpoor the skin, of a black horſe, with the mark of the ſtables of government (which are under the management of Meer Ali Krory of the pergunnah of Sam), upon his thigh, which fell down at the inn of Bazeed Khaun, on the 21ſt of the month Mohurrum ul Heram,

in the year 1190. Accordingly many creditable people who were in that inn have given evidence to this effect. Therefore these few words are written as a state of the case.

AN APPLICATION FOR ADDITIONAL ALLOWANCES.

WHEREAS the world-subjecting sun-refulgent mandate directed to the least of your slaves arrived, requiring that, whosoever of the servants of government in that soobah should serve properly, and whose fidelity should appear, having studied his advancement accordingly, I should represent it at your heavenly palace. Now, as Khojeh Mohammed Hussein has performed every kind of laudable service, and keeps up more men than the establishment; and your servant is a well-wisher of government, having therefore proposed for him an addition of two hundred rupees pay and fifty horse, so that the whole, including the original number and the augmentation, may be seven hundred rupees and three hundred horse, I am hopeful, that if it meet with your consent, the royal diwan will cause it to be confirmed agreeably to your sacred command.

A SUMMONS.

I The injured slave Abulkheir, son of Abdurreheem, the Koraishian, petition, and call for evidence on this account, that Khojeh Reeas without any lawful authority, has by force and violence taken possession of a garden belonging to me in the village of Seyidpoor; and has put my brother Sheikh Ahmed to death: and and when he formed a design of murdering me, I fled and escaped with my life. Whoever has had any intelligence of this affair let him for the sake of God write his evidence, or cause it to be written; that he may not be deprived of his reward.

A CERTIFICATE OF HAVING SERVED.

THE certificate of Mohammed Khaun and his troops is this: That from the beginning of the month Mohurrum-ul-heram of the year 1190, to the expiration of the month Saffir of the same year, the said khaun, together with his

followers, have been along with me on the service of government. Let the royal diwans give the body an assignment for their wages agreeably to the establishment of government.

THE ADDRESSES OF PETITIONS.

1.

LET the servants of the heavenly palace present the Arizdasht of the slave Hashim to his most sacred majesty.

2.

LET them who stand at the foot of the imperial and alchymical throne, present the Arizdasht of the slave Mozaffer.

SUMMONS.

TO RAMDOSS, TO WIT,

Kishendoss, having appeared in the court of judicature, delivered a petition, setting forth, that he wants payment of his debt, and that you do not discharge it: it is required, that, immediately on perusal of this summons, you do repair to the court of judicature, and answer to the demand, that justice may be administered.

Written the 10th of Rebby ul Awul, A. H. 1209.

ANOTHER.

TO ABDULLAH, AS FOLLOWS:

Abdulrahman, having appeared at the supreme tribunal, has set forth his complaint of the violence committed by you on the plaintiff's son; it is required that immediately on comprehending the contents of this summons, yourself do repair to the court of judicature, and give answer, in order that judgement may be passed conformably to the resplendent law.

Written the 19th of Jemady ul Awul. A. H. 1209.

[The original Persian of the above forms may be found in the Inshai Herkern, and the two last in the Persian Moonshee.]

Copy of the Proceedings of the ſelect Committee, at Fort William in Bengal, Oct. 31, 1766, relative to Gomauſhtehs, Duſtuks, and Chokeys. *See above pp.* 30, 57, 89, 104.

At a Select Committee, preſent,
The Right Honourable Lord Clive, Preſident,
Brigadier General Carnac, and
Harry Verelſt, Eſq.

HAVING in our proceedings of the 19th day of February laſt reſolved that no gomauſhtehs employed by the company's ſervants, or by other Europeans trading under the licences from the company, ſhould in future interfere, directly, or indirectly, with affairs relative to the government; and alſo, that ſuch gomauſhtehs ſhould, in all diſputes with the country people, apply for redreſs and juſtice to the chief of the neareſt ſubordinate, to the miniſters, to the reſident at the durbar, or to the council, or ſelect committee.

And it being now the intention of this committee to fulfill, in the moſt effectual manner, the Honourable Company's inſtructions reſpecting the inland trade, and to remove all cauſe of diſturbance and oppreſſion committed in the interior country, under ſanction of the Engliſh name.

Reſolved, That in future all gomauſhtehs, whether employed on account the Company or of individuals, ſhall ſtrictly refrain from interfering in any matters that may tend to interrupt the collections, or diſturb the buſineſs of the government.

That they ſhall ſcrupulouſly avoid taking cognizance of any diſputes or differences they may have with the country people, or aſſuming to themſelves any degree of judicial authority.

That in all ſuch points of difference and diſpute, whether with reſpect to trade or otherwiſe, they ſhall appeal, firſt, to the neareſt officer of the government;

and in case of delay, or refusal of redress from him, they shall then lay their complaint before Mohammed Reza Khaun, or the resident at the durbar, or the council, or select committee.

That whoever shall be found deviating from the evident meaning and intent of this resolution (a copy of which will be sent to the resident at the durbar, and to Mohammed Reza Khaun) shall immediately forfeit their employments and the Company's protection; and likewise be subject to such further punishment as the council or committee may think proper to inflict.

That, to prevent any interruption to trade, Mohammed Reza Khaun be desired to issue orders to all officers of the government, to yield every possible encouragement to licenced trade, and to the business of those gomaushtehs who shall duly confine themselves to the above restrictions.

Also, that Mohammed Reza Khaun be desired to direct the officers of the government to call upon all gomaushtehs to register their perwanahs, or licences of trade, and dustuks, at the head cutchery of the aurung or district where they reside: and likewise to order the public officers of each aurung, or district, to send him a regular monthly return of all perwanahs and dustuks so registered.

Notice having already been given, pursuant to our resolution of the 19th of February last, that all gomaushtehs should apply to the president for perwanahs, and the allowance of time for that purpose being now deemed fully sufficient;

Agreed, that Mohammed Reza Khaun be desired to issue orders to the officers of the government, to call upon the gomaushtehs in the different parts of the provinces, immediately to register their perwanahs, and to send all persons, who cannot produce a proper authority for thier trade and residence, without delay to Calcutta.

And farther, to prevent all frauds arising from counterfeit and forged dustuks:

Agreed, the custom-master be directed to make a monthly return to the resident at the durbar of all

duftuks and perwanahs entered in his office, the fame to be communicated to the minifters; whereby they may be able to detect all impofition and fraud, by comparing the monthly returns from the cuftom-houfe with thofe made from the aurungs, &c.

Mohammed Reza Khaun delivers into the Committee, a lift of the chokeys for collecting the duties on trade, and alfo of the military guards which he thinks neceffary at each.

The fame being approved,

Ordered, it to be entered after the proceedings; And

Agreed, that Mohammed Reza Khaun be defired to place the guards with all convenient expedition, and to get the neceffary draughts made for that purpofe from the pergunnah battalions.

(Signed) CLIVE.
JOHN CARNAC.
H. VERELST.

No III.

Copies of Firmauns.

1. FOR CONFERRING THE OFFICE OF A SOOBAHDAR.

WHEREAS the world-illuminating fun; the imperial mandate of the fhadow of God, proclaimeth from the horizon of favour and mercy, that we have given the office of lord of the foobahfhip of Reheemabad, from the beginning of the term of harveft, to the pillar of our victorious ftate; the fupport of our profperous government; the firft of noblemen in high rank; the UmditulmoolikMubazuruddeen KooliKhaun Bahadur: and having committed the reins of abfolving and binding, of contracting and difcharging, in that foobah, to the hands of his difcretion, it is requifite, that, ac-

cording as it is conceived and expected by our illustrious soul, from the propriety of his conduct, skill, fortitude, and valour, he deviate not from that in a single jot of the most minute article; and that he be duly attentive to the affairs of the people, and inhabitants of that province; so that injury and oppression may not fall from the strong upon the weak; and controul the frauds of disaffection in such a manner, that having made the business of cultivation his study, he may answer to the managers of the royal revenue, and the agents of the jageerdars, for the lawful rent; according to established agreement and equity: and correct and chastise every one who shall make any demur in paying the just rent; in such a manner that others may take warning. And whatever occurrences may happen, let him be constantly representing them. Moreover some of the zemindars at the foot of the hills, who every year gave an established present of some elephants, and Tanyan horses, and bags of musk, and falcons and tarsels, having taken it from them, send it to our most august court. With regard to the conduct of the Mutissuddies of state affairs, Krories, Jageerdars, Chowdries, Kanoongoes, Mukkuddums, and peasants, having considered the said Umditulmoolik, lord of the soobah, and absolute superior, let them not deviate from his opinion and prudent advice. And let them shew him submission, as it behoves them. And let them consider his approbation and disapprobation, in their affairs, of consequence. And whoever of the jageerdars shall deviate from his respectable opinion and advice, let the said Umditulmoolik, having dismissed him, represent it to our august court; that another from the presence may be appointed in his room. Act in this business according to orders. Make no resistance.

II. FOR THE APPOINTMENT OF A KAUZEE.

WHEREAS it has become incumbent on the duty of my august inclination, that having brought the people of God from the obscurity of darkness, and from the narrow path of perdition, I should direct them in the right way; and this wish'd-for event may take place whenever I shall appoint a Kauzee, faithful, able,

and learned in the law, in every town and city; and that having brought the people back from rebellion, injuſtice, and error, he may open to them the gates of probity and rectitude: ſeeing that theſe amiable accompliſhments exiſt in the law-clothed, excellence-diſtinguiſhed perſon of Riaſudeen Mohammed, we have therefore conferred on him the reſpectable office of Kauzee of the city of Cabul, that having exerted himſelf properly in this employment, he may not proceed with partiality in the inveſtigation of law ſuits; and may ſettle every diſpute and tranſaction, that may come before him, according to the noble law; and let him not deviate a jot in the moſt minute article from what is required of fidelity; and regulate the buſineſs of the law in ſuch a manner, that on the day of judgement, he may be acquited according to the terms of reſponſibility. As to the conduct of the magiſtrates and officers; and the body of the people, both private and public, of the ſaid city, having conſidered the ſaid learned lawyer abſolute judge, let them pay him the tribute of reſpect that they ought: and in one and all of the ſuits in law and common tranſactions, refer to his deciſion and approbation. And whomſoever he ſhall detach from before him on the buſineſs of juſtice, let them acknowledge him his deputy and vicegerent; and obey his orders and prohibition. And having liſtened with the ear of underſtanding to his ſentence, which ſhall be conformable to the noble law, let them execute our imperial commands, and make no reſiſtance or deviation.

III. FOR THE APPOINTMENT OF A KUTWAL.

WHEREAS an account of the activity, valour, and ability of the fortunate Mohammed Bakir, has been repreſented to our highneſs, we have therefore, out of our royal favor, a pointed him to the office of Kutwal to the city of Dowlutabad. It is required, that the ſaid perſon, having made the practice of fidelity and rectitude his diſtinguiſhing character; having obſerved the duties and forms of that office; and being alert with guards and ſentries, preſerve the inhabitants of that

city in the bed of ſafety and ſecurity; ſo that being eaſy in their circumſtances, they may be employed in prayers for our eternal proſperity: and that he exert his endeavour that the veſtige of a thief, encourager of thieves, pilferer, or pickpocket, may not remain in that place. Having carried on a proſecution of old bawds and procureſſes, who deluding people's wives with fables and enchantments, lead them aſtray, let him reſtrain them from this practice; that there may not be a flaw in the reputation of great men. And let him make a proper exertion in reducing the price of grain and other proviſions, as far as it is poſſible, that people may not ſuffer in their circumſtances from the dearth of grain. And whatever incident ſhall happen there, let them report the daily occurrences to our auguſt court, according to reality and truth. And with regard to the conduct of the Mutiſuddies of public affairs, and the principal officers and other inhabitants, and the body of the people, both public and private, of the ſaid city, having acknowledged the perſon above mentioned abſolute Kutwal, in every diſpute and tranſaction that ſhall happen in that city, let them make a reference to him; and deviate not from the ſentence and opinion of the foreſaid perſon; which in every reſpect muſt be conformable to the royal practice and imperial rule. So directing their conduct by this royal mandate, let them make no reſiſtance.

IV. FOR THE APPOINTMENT OF A JAGEERDAR.

AT this time the Mandate of high dignity hath obtained the honour of manifeſtation, viz. that in conſequence of the removal of the flower of great noblemen Mirza Feridoon, I have conformed, by way of Jageer from the beginning of the ſeaſon of autumn, the ſum of twenty-one lacks of dams, out of the Pergunneh of Khizrabad, as it is ſpecified on the back of the Firmaun, to the approved in ſervice, the attendant of our imperial preſence, Nadir Khaun. It is required that, the Chowdries, Kanoongoes, Mukkuddims, and peaſantry of the ſaid pergunnah having acknowledged the perſon above named Jageerdar of that place, and hav-

ing given an account of the juſt rent, and of the duties of the Diwany according to the eſtabliſhed agreement, to the agents of the ſaid Khaun, ſhall in no reſpect occaſion any diminution or deduction ; and whatever the former Jageerdar ſhall have collected from the ſaid crop, having taken it back, let them give it to him : conſidering this as peremptory, and having acted according to royal command, let them deliver it up.

V. FOR THE OFFICE OF DIWAN.

AS it is a long time that no account of the collection and diſburſements of the Subah of Multan has arrived before our ſublime and elevated preſence ; it is certain that the cauſe of that can be nothing but the negligence, incapacity, and infidelity of the Diwan at that place. At this time I have appointed the cream of his equals and contemporaries, the faithful and able Khojeh Abduſſittar, to the Diwany of that ſoobah, from the commencement of the ſeaſon of ſpring ; that having applied himſelf properly to the duties and forms of that employment, and that being careful of the rent and taxes of the royal lands and of the Jageers, he may ſettle the collections of that ſoobah according to eſtabliſhment and equity ; and deliver whatever may be the ſhare of government into the royal treaſury. And let him deliver the ſhare of the Jageerdars to their agents, and let him tranſmit to our court the aſylum of the univerſe a regiſter of the receipts and diſburſements of that ſoobah, with an account of the former Diwans ; and let him proceed with the peaſants in ſuch a manner, that being eaſy in circumſtances and free at heart, they may be employed with their improvements and buildings, and be happy ; and let him excite in the farmers a deſire of cultivating good articles, that the revenues of the pergunnahs may increaſe yearly. With regard to the conduct of the Mutiſuddies, Krorees, Jageerdars, and Kanoongoes of that ſoobah, having conſidered the perſon aforeſaid abſolute Diwan, whatever belongs to the duty of the office of Diwan, having referred to him, let them keep nothing ſecret or concealed from him ; and let them deviate

not from his opinion and advice, which in every respect shall be conformable to propriety and rectitude: and, according as it is required, let them pay him obedience. Let them act in this agreeably to orders, and make no resistance.

Firmaun granted in 1717, by the Emperor Furrukhseer, to the English East India Company, for carrying on the Trade in Bengal, Bahar, and Orissa.

نقل فرمان بنگالا و بهار و اوریسه انکه

حکام و عمال و مباشران اشتغال و
جاگیرداران و فوجداران و کروریان و
گذربانان و زمینداران حال و استقبال صوبه
بنگالا و بهار و اوریسه و بندر هوگلي
وغیره بنادر صوبهاي مذکوره بعنایت پادشاهي
امیدوار بوده بدانند که درین ایام فتح
قریب و نصرت انجام مستر جان
سارمن و خواجه سرهد گماشتهاي کمپني

* خلدمکان

انگریز معروض پیشگاه عدالت گستري و
نصفت پروري گردانیدند که بموجب نشان
غفران پناه رضوان دستگاه مشمول مراحم
خالق و حید حضرت * سعید
عامل اله بلتف المجید و اسناد پیشین
حاصل کمپني انگریز در ممالک محروسه سواي
بندر سورت معاف است و در بندر
هوگلی سه هزار روپیه عیوض محصول هر
سال بتریق پیشکش داخل خزانه سرکار
والا میسازند امیدوار اند که متابق
اسناد سابق فرمان والا شان مرحمت
گردد حکم جهانمطاغ عالم مطي شرف
نفاز مییابد که اسباب و اشیاي که گماشتهاي
او بهنادر صوبها و اطراف و جوانب
از راه خشکي و تري بیارند او بهرند
محصول ان معاف شناخته دربعی و

شري مختيار دانند و ـــ هزار روپيه
مقرري هر سال بگيرند و سواي ان
بهيچ وجه مزاحم نشوند و اگر در محلي
از اموال او چيزي بسرقه رود در بهم
رسانيدن ان سعي بكار برند و دزدان را
بسزاي و مال را بمالك رسانند و هر جا كه
كوتهي ساخته اسباب و اجناس بخرند و
بفروشند در امور حسابي امداد و اعانت
نمايند و نزد هر كس كه از بيوپاريان تانتي
وغيره طلب حسابي داشته باشند از روي
حق و حساب به گماشتهاي او عايد گردانند
و نگذارند كه كسي بر گماشتهايش تعدي كند و
بعلت كهتباره وغيره مزاحم كشتيهاي خانگي
و كراي نشوند و نيز بعرض اقدس ارفع
اعلي رسانيدند كه در صوبها ديوانيان جز
سند اصل مطابق بمهر ناظم و ديوان صوبه
طلب ميكنند سند اصل در هر جا رسانيدن

دشوار است امیدوارند که بموجب نقل
بمهر قاضي اعتبار نمایند و طلب سند اصل
نکنند و براي مطابق ناظم و دیوان
مزاحمت نرسانند و در کلکته کوتهي کمپني
مقرر است تعلقداري کلکته و سوتانوتي
و گویندپور حمله پرگنه امیراباد وغیره صوبه
بنگالا که از زمینداران از سابق مقرر
است یک هزار و یک صد و نود و پنج
روپیه و شش انه جمع ان هر سال واصل
میسازد و سي و هشت دیه بجمع هشت
هزار و یک صد و بیست و یک روپیه و
هشت انه متصل مواضع مذکوره است
تعلقداري مواضع مذکور نیز مرحمت شود
که جمع ان را سال بسال عاید خزانه
میکرده باشند حکم نصفت شیم عزصدور
یافت که نقل بمهر قاضي القضات
اعتبار نمایند و دهاتي که خرید نموده اند

خلدمکان *

بدستور سابق بحال و تعلقداري ديگر
مواضع ملتمسه مرحمت فرموديم از مالکان
خريد نمايند و ديوانيان صوبه واگذارند نيز
التماس نمودند که از عهد صاعد مصاعد
قرب حضرت * اسکنه اعلی
درجات الجنان بر زر سکه چيناپتن
در خزاين صوبها قصور ميگيرند حال آنکه
زر نقره مذکور به دستور بندر سورت
است لهذا بندها نقصان ميکشند حکم والا
صادر گردد که بر تقدير جنس اعلی بدستور
بندر سورت وغيره مزاحم نشوند و هر
کس از نوکران کمپنی مطالبه‌دار باشد و
جاي برخاسته برود نزد سردار کوتهی بفرستند
و بعلت فوجداري وغيره ابواب ممنوعه
که گماشتها و عمله کمپني بسبب آن
پريشاني ميکشند متعرض نکردند حکم

† والا

حکم معلی عزنفاذ یافت که از سنه
پنجم جلوس مبارک اگر نقره مسکوک
چیناپتن سال سکه بندر مبارک
سورت باشد بعلت قصور مزاحم نشوند
و هر کس از نوکران مطالبهدار باشد و جاي
برخاسته برود بدست اورده حواله سردار
کوتهي نمایند و بعلت اخذ ابواب ممنوعه
مزاحمت نرسانند و نیز معروض داشتند که
در بنگاله و بهار و اوریسه کوتهي هاي کمپني
مقرر است و در جاهاي دیگر کوتهي ها
خواهند کرد امیدوار اند هر جا که کوتهي
مقرر بسازند چهل بیگه زمین از سرکار
† براي کوتهي ها مرحمت شود
و جهازات بعض اوقات بسبب طوفان
باد در بنادر بکناره مي افتند و شکسته
میگردند حکام بنادر از راه ظلم مال را

ضبط مینمایند و بعضي جا چهارم حصه میخواهند
و در جزیره بنبعي متعلقه انکریز سکه
فرنکي رایج است بدستور چیناپتن سکه
مبارک مسکوک میشده باشد حکم
جهانمطاع لازم الاتباع نعزصدر پوست
که بدستور کوتهٔ‌هاي دیگر صوبها بعمل ارند
و این جماعترا که کوتهٔ‌ها در بنادر پادشاهي
و داد و ستد در اردوي معلي دارند و
فرامین کرامت این متضمن رعایت
محصول حاصل کرده اند محافظت مال
جهازات شکسته و تباهی شدهٔ اینها
بواجبي میکرده باشند و در جزیره بنبعي سکه
مبارک مسلوک و بدستور ممالک محروسه
رایج شود و در جمیع امور بر طبق این
منشور لامع النور بعمل اورده از خلاف حکم
محکم معلي محترز و مجتنب باشند و هر
سال سند مجدد نطلبند درین باب تاکید اکید

دانند بیست و هشتم محرم الحرام سال پنجم از
جلوس میمنت مانوس سمت تحریر
یافت

به رساله &c. &c.

* *Khuld Mokaan, ſpeaking of the late Emperor; it means "whoſe place is in Paradiſe." It is the cuſtom, out of reſpect, to leave a blank in the body of the grant, and to write theſe words at the top of the paper.*

† *Wala, the exalted; inſerted alſo on the top of the paper for the reaſon before aſſigned.*

THE TRANSLATION.

THE governors, agents, perſons engaged in public affairs, jageerdars, ſowjdars, collectors of the revenues and of the toils, and the zemindars, preſent and future, who in the ſubah of Bengal, Bahar, and Oriſſa, the port of Hoogly, and other ports of the ſaid ſubah, are in hopes of the imperial favour; Know, that at this time, attended with conqueſt and cloſed with victory, Mr. John Surman and Cogee Serhaud, gomauſhtehs for the Engliſh Company, have cauſed to be repreſented to the court, which diſpenſes juſtice and cheriſhes equity, "That by the order of (the protected by the "divine clemency, ſupported by heavenly grace, ſprin-"kled with the mercies of the Creator, the only God;) "the late emperor (whoſe place is in paradiſe, eter-"nally happy; may God reward him with his glorious "favour!) as well as by former grants, the cuſtoms "of the Engliſh Company, in the empire protected "by Heaven (except at the port of Surat) are forgiven; "and as in the port of Hoogly they pay yearly into the "high treaſury of the Sircar three thouſand rupees, by

" way of tribute, in lieu of duties, they are in hopes, " that according to former grants, the auguſt Firmaun " may continue this indulgence."——The order, which ſubdues the world, and brings the univerſe to ſubjection, therefore now iſſues forcibly abroad, that the goods and effects which their gomauſhtehs may bring or carry within the ports, borders and quarters of the Subahs, by land or by water, ye knowing the duties thereof to be exempted, let them have their free choice of buying and ſelling; receive yearly the ſtipulated ſum of three thouſand rupees, and beſides that, let them not be moleſted on any account. And if in any place any of their effects be ſtolen, let the officers endeavour diligently to recover them, and deliver the thieves to puniſhment, and the effects to the owner. And whereever they build a factory (or warehouſe) and buy and ſell goods and merchandize, be aſſiſtant and favourable to them in reaſonable affairs. And upon whatever perſon from among the merchants, weavers, &c. they may have any juſt demand, cauſe juſtice to be done to their gomauſhtehs agreeably to equity and the account; and ſuffer not that any perſon injure their gomauſhtehs, or under pretence of ghatbarry, &c. impede their boats, hired or their own.——They have alſo repreſented to the moſt holy and exalted court, " That in the ſubahs " the dewans demand the original patent confirmed " under the ſeal of the nazim and provincial dewan; " that as it is difficult to convey the original patent " to every place, they hope that credit may be given " to a copy under the ſeal of the kauzee, and that no " demand may be made of the original patent, or any " impediments occaſioned on the account of the nazim " or the dewan's confirmation; alſo that there is a " factory of the Company eſtabliſhed at Calcutta, " that the talookdary of Calcutta, Sootanutty, and Go- " vindpore in the diſtrict of the purgunnah of Ameer- " abad, &c. of the ſubah of Bengal, which is of the " zemindars of old, yields annually the ſum of one " thouſand one hundred and ninety-five rupees, and ſix " annas, and thirty-eight villages, whereof the amount " of eight thouſand one hundred and twenty-one

" rupees, and eight annas, is the ſettled revenue ac-
" cording to the ſtipulation; they requeſt therefore,
" that they may be alſo indulged with the talookdary
" agreeably to the ſtipulation, and pay the amount
" thereof, year by year, into the treaſury."—The order replete with juſtice is therefore iſſued, that credit be given to the copy under the zeal of the kauzee of kauzees, and that they remain with the villages which they have bought, according to former cuſtom; and moreover, agreeably to their petition, we are graciouſly pleaſed to permit, that they purchaſe the talookdary from the owners, and that the dewans of the ſoobah may paſs the ſame. They have likewiſe humbly repreſented, " That in the time of (the ſupported by the great Supporter, favoured by the Almighty, whoſe place, &c.
" may he be cauſed to dwell in the higheſt ſeats of pa-
" radiſe) the late emperor, an allowance (cuſſore)
" was taken in the treaſuries of the ſoobahs, on the
" coins ſtruck at Chinapatan, and now ſince the ſaid
" coins are ſtruck after the manner of the port of Surat,
" they (the ſlaves) ſuffer a loſs, and they therefore
" pray the high order may be iſſued, that agreeably
" to the cuſtom of the port of Surat, &c. there be no
" impediment in the ſtandard coins; and that whoever
" be indebted to the company's ſervants, and run away,
" they may ſend him to the chief of the factory;
" and that they may not be expoſed to inſult, under
" pretence of the foujdary and other prohibited arti-
" cles, on account of which the gomauſhtehs and de-
" pendents of the company are much diſtreſſed."
The poſitive and ſublime order is therefore iſſued, that from the fifth year of the fortunate reign, if the coin of Chinapatan be ſtruck like the coin of the proſperous port of Surat, ye do not moleſt them under pretence of cuſſore; and whoever be indebted to the ſervants, and run away, ye take him and deliver him up the chief of the factory, and do not moleſt them under pretence of their taking the prohibited articles. They have likewiſe repreſented, " That there are eſtabliſhed
" factories of the company in Bengal, Bahar, and
" Oriſſa, and as they want to ſettle other factories in

" various places, they are in hopes, that wherever they " eftablifh a factory, they may be favoured from the " fircar with forty begas of ground for their factories; " alfo, that by reafon of tempefts fometimes their " fhips are caft on fhore near the ports, and are wrecked, " and the governors of the ports oppreffively feize their " effects, and in feveral places demand the fhare of one " fourth; and they pray, that in the ifland of Bom- " bay, where Fringy (Portugueze) coins are current, " the fortunate coins may be ftruck in the manner of " Chinapatan."——Therefore the world-fubduing-order, which muft neceffarily be obeyed, is iffued, that ye tranfact their affairs as in other factories, and that ye take all neceffary care to preferve the effects of the wrecked or ftranded fhipping of thefe able people who have got factories in the imperial ports, who tranfact bufinefs at the fublime court, and who have obtained our munificent firmauns of exemption from duties. And in the ifland of Bombay let the fortunate coins be current after the cuftom of the empire, and in all things conforming to the refplendent grant, diligently avoid difobeying this auguft command, and do not demand a new patent every year; in this point be ftrictly punctual. Written on the 27th of the facred month Mohurrum, in the fifth year of the profperous reign——(the 6th of January, 1717).

By the command of, &c. &c. &c.

No IV.

Obfervations on the Era of the Mohammedans called the Hejira, extracted from the Philofophical Tranfactions, vol. LXXVIII. *p.* 414.

IN their computation of time, the Arabs, and other Mohammedan nations, reckon by a year which is purely lunar. It has no reference to the folar revolutions,

and is of courſe unconnected with the viciſſitude of ſeaſons. The purpoſe of its adoption appears to have been chiefly religious, for the regulation of faſts and ceremonies, rather than of the civil concerns of the people. Perhaps a conſcious ignorance in matters of ſcience might have determined the inſtitutors to prefer a period whoſe limits were marked and obvious to the ſenſes, to one whoſe ſuperior accuracy depended upon aſtronomical calculation.

The era of the Mohammedans, called by them the Hejira, or departure, is accounted from the year of the flight of Mohammed, their prophet, from Mecca, in Arabia Petræa, to Medina, at that time called Yatreb, which was the thirteenth of his pretended miſſion, the year of Chriſt 622, and of the Julian period 5335. This event, but little memorable in itſelf, and deriving no celebrity from the circumſtances immediately attending it, was, eighteen years after, diſtinguiſhed by the Khalif Omar, as the criſis of their new religion, and eſtabliſhed as an epoch, to which the dates of all the tranſactions of the faithful ſhould have reference in future*. The date of the Hejira was thenceforth expreſſed in all the public acts and letters.

It muſt be underſtood, that although the account of the years, collectively conſidered, was vague, that of the months was certain, and their ſucceſſion at all times ſcrupulouſly attended to. Omar did not think it expedient to attempt any innovation as to the time of beginning the year, againſt which the ideas of the people would have revolted; and therefore, although the eſcape of Mohammed from the indignation of his fellow-citizens was effected, according to their records on the firſt day of the third month, or Rabee prior (on the twelfth day of which he reached Medina), yet the Hejira takes date from a period two months antece-

* *Previous to this, the people had been accuſtomed to compute from the commencement of a particular war, the day of a remarkable battle, or other occaſional event of importance to their little communities.*

dent to this flight, namely, from the firſt day of Mohurram, being the day on which immemorial cuſtom had eſtabliſhed the celebration of the feſtival of the new year.

The Arabian and Syrian Chriſtians, and the Mohammedan aſtronomers in general, appear to have fixed this day to Thurſday the fifteenth of the Syro-Macedonian month Tamooz, anſwering to our July; but ſome among the latter, and moſt of their hiſtorical writers, refer it to the next day, Friday the ſixteenth, and this latter date has, in modern times, obtained almoſt univerſal acceptance. A religious preference which Friday claims above the reſt of the week, ſeems to have given effect to the arguments in its favour. The difference of opinion on this ſubject has ariſen, in the firſt place, from the uncertainty unavoidably attending a date, to be aſcertained, at a diſtant period of time, from the phaſe of the moon, which is retarded or advanced by ſo complicated a variety of circumſtances: and the ambiguity appears, in the ſecond place, to have been promoted by the cuſtom of the Arabs beginning their day at ſun-ſet; conformably with which idea, the time when the moon became viſible at Mecca, being the evening of Thurſday the fifteenth, according to our mode of computation *, was to them the commencement of Friday; which Friday (beginning a few hours later) we term the ſixteenth of July. At that period the cycle of the ſun was 15; the cycle of the moon, or golden number, 15; the Roman indiction 10; and the dominical letter C.

* *The new moon happened in July 622, on the 14th day, at $5\frac{1}{2}$ hours, A. M. Greenwich time, or about 8 hours Mecca time; and at ſun-ſet of the ſame day, the moon was $5\frac{1}{4}$ degrees before the ſun in longitude, and in 40 minutes ſouth latitude, and therefore about 4 degrees above the horizon. On the 15th, at ſun-ſet, it was $18^{\circ}\frac{1}{4}$ before the ſun in longitude, 37 min. north latitude, and about $15^{\circ}\frac{1}{4}$ above the horizon, conſequently viſible with clear weather. The ſun ſets at Mecca, on the 15th July, at 6 h. 40 m. and the twilight is there conſiderably ſhorter than in the high latitudes.*

The year of the Mohammedans consists of twelve lunar months, and no embolism being employed to adjust it to the solar period (as practised by the Chaldæans and Hebrews, who were in other particulars their guides, and anciently, it is said, by the Arabs themselves), the commencement of each successive lunar year anticipates the completion of the solar, and revolves through all its seasons, the months respectively preserving no correspondence.

In order to form a just and accurate idea of the length of this year, and of its component months, it will be necessary to distinguish two modes of estimating their commencement and duration. These, though their difference is not progressive (never amounting to more than two whole days, and rarely to so much as one), may yet, if misunderstood, occasion, in some instances, uncertainty and error: and more especially as the writers on this subject have inadvertently fallen into contradictions, from neglecting to explain to their readers a distinction of which they must have been themselves sufficiently aware. These modes may be denominated the vulgar or practical, and the political or chronological reckoning.

The vulgar or practical reckoning is that which estimates the commencement of the year, or first day of the month Mohurram, from the appearance of the new moon, on the evening of the first or second day after the conjunction, or from that time at which it might from its age be visible, if not obscured by the circumstances of the weather, which is scarcely ever so soon as twenty-four hours, and seldom later than forty-eight hours, after the actual change. This appearance is announced by persons placed on the pinnacles of the mosques or other elevated situations, to the people below, who welcome it with the sound of instruments, firing of guns, and other demonstrations of respect and zeal *. The month thus commenced is computed to

* *These salutations are more solemn or clamourous at the return of some months than of others, and particularly on the appearance which terminates the month of fasting, or Ramadan.*

laſt till the new moon again becomes viſible ; and ſo of the remaining months, till ſhe has completed her twelfth lunation, and, emerging from the ſun's rays, makes the practical commencement of another year.

In the political or chronological mode of reckoning, the return of a new year, or the duration of the months which compoſe it, is not regulated either by the appearance of the moon, or the calculated period of conjunction, but according to a certain diviſion of a cycle of thirty years, adopted for this purpoſe. Particular attention is due to the explanation of this mode, both as being more artificial and complex, and becauſe it ſerves to regulate the dates in matters of hiſtorical record, and indeed of all writings where pretenſion is made to accuracy. Upon this the Turkiſh, Mooriſh, and every ſyſtematic Mohammedan calendar are founded.

The lunar month, or mean ſynodic revolution, according to the computation of the Arabian aſtronomers, conſiſts of 29 days, 12 hours, and 792 ſcruples or parts in 1080; and the year of 354 days, 8 hours, and 864 ſcruples. But, as the purpoſes of mankind require that the year ſhould contain an integral number of days, it became expedient to collect and diſpoſe of theſe fractional exceedings in a conſiſtent and practicable manner ; and with this view, a cycle or period of thirty lunar years was choſen, as the loweſt number that admitted of their being formed into days, without ſenſible deficiency or remainder. Their ſum being 11 days, it was determined that 19 of thoſe thirty years ſhould be compoſed of 354 days, and 11 of 355 days each. The juſtneſs of this proportion will equally appear, if it be obſerved, that 8 hours and 864 ſcruples (or 48 minutes) conſtitute 11 parts in 30 of twenty-four hours, and conſequently in thirty years produce and exceſs of 11 whole days *. It remained next to be

* *The mean ſynodic revolution being* 29 *d.* 12 *h.* 44 *m. and nearly* 3 *ſec. this cycle falls ſhort of thirty complete lunar years, by ſomething more than* 17, *and conſequently advances one day in about* 2500 *years. The Chaldæans, who made the*

confidered in what order and method thefe additional or intercalary days fhould be inferted, fo as to affect the compenfation required with as much equability as poffible, and maintain a correfpondence, as near as circumftances would admit, with the periods marked by the phafes of the moon. The following are the years to which, for reafons that fhall be afterwards affigned, it was judged proper to annex an extraordinary day, and which are termed years of excefs, viz. the 2d, 5th, 7th, 10th, 13th, 16th, 18th, 21ft, 24th, 26th, and 29th, of the cycle of thirty years.

Their months, conformably with thofe of the Hebrew calendar, it was determined fhould confift alternately of 30 and 29 days; and therefore, in an ordinary or fimple year of 354 days, the twelfth and laft month, Dulhajee, would have only 29; but, in the years of excefs, the intercalary day is added to this month, which is then made to confift of 30 days, and the year, confequently, of 355 days.

This cycle of thirty Mohammedan years, contains 10,631 days and is equal to 29 years and 39 days of our computation. The annual mean difference is 10 days and 21 hours nearly; which, in common calculations, for fhort periods of time, may be reckoned at 11 days, by which number the lunar year anticipates the folar.

Annexed hereto is a table exhibiting the correfpondence of the years of the Hejira, from the year 1216 of that epoch (which agrees with A. D. 1081,) with thofe of the Chriftian era, to A. D. 2000, in which, for the convenience of hiftorians yet unborn, the commencement of each year of the Hejira is afcertained. Thefe tables are founded upon thofe of Gravius (J. Greaves), in his Epochæ celebriores Ulug Beigi, publifhed in 1650; but as he, in conformity with the principles of this celebrated Tartarian aftronomer *,

time of the revolution to confift of one fcruple, or 1080th part of an hour, more than the Arabs thought fit to allow, were wonderfully near to the truth.

* *Ulug Beig was the grandfon of Timour the great (Tamerlane), to whofe empire he fucceeded on the death of his father Shah Rukh. He was born in 1393, and died in 1449.*

has fixed the epoch of the Hejira to the 15th July, instead of the 16th, or historical period, it was judged requisite to add one day, throughout, to his calculations. The propriety of this alteration is strengthened by the authority of chronologists, and by the practice of the modern almanacs *. It is also observed, that the tables of Gravius, having been composed in the seventeenth century, are calculated both for past and future time, according to the old style; and as the change took place, in England, in September of the year 1752, it was necessary to adjust all the succeeding years to the new calender.

* *According to the original tables of Greaves, the first day of Moburram, in the year of Christ* 1783, *falls on the* 14*th November,* O.S., *or* 25*th November,* N.S.; *and in* 1784, *on the* 2*d November,* O.S., *or* 13*th November,* N.S.; *whereas, by two almanacs, printed at Calcutta in Bengal, it appears, that the days should be the* 26*th and* 14*th November. Of these almanacs, the one was compiled in the "Office of the Mission;" and the other by an ingenious astronomer from the England: and both founded on the usage of the Mohammedans of India.*

Table exhibiting the Correspondence of the Years of the Hejira with those of the Christian Era.

An. Hej.	An. D.		Day.	An. Hej.	An. D.		Day.
1216	1801	14 May	F	1226	1811	25 Jan.	Sa
1217	1802	3 May	Tu	1227	1812	15 Jan.	Th
1218	1803	22 Apr.	M	1228	1813	3 Jan.	M
1219	1804	11 Apr.	Th	1229	1813	23 Dec.	F
1220	1805	31 Mar.	M	1230	1814	13 Dec.	W
1221	1806	20 Mar.	F	1231	1815	2 Dec.	Su
1222	1807	10 Mar.	W	1232	1816	20 Nov.	Th
1223	1808	27 Feb.	Su	1233	1817	10 Nov.	Tu
1224	1809	15 Feb.	Th	1234	1818	30 Oct.	Sa
1225	1810	5 Feb.	Th	1235	1829	19 Oct.	W

An. Hej.	An. D.		Days.	An. Hej.	An. D.		Days.
1236	1820	8 Oct.	M	1273	1856	31 Aug.	M
1237	1821	27 Sept.	F	1274	1857	21 Aug.	Sa
1238	1822	17 Sept.	W	1275	1858	10 Aug.	W
1239	1823	6 Sept.	Su	1276	1859	31 July	M
1240	1824	25 Aug.	Th	1277	1860	19 July	F
1241	1825	15 Aug.	Tu	1278	1861	8 July	Tu
1242	1826	5 Aug.	Sa	1279	1862	28 June	Su
1243	1827	24 July	W	1280	1863	17 June	Th
1244	1828	13 July	M	1281	1864	5 June	M
1245	1829	2 July	F	1282	1865	26 May	Sa
1246	1830	22 June	W	1283	1866	15 May	W
1247	1831	11 June	Su	1284	1867	4 May	Su
1248	1832	30 May	Th	1285	1868	23 Apr.	F
1249	1833	20 May	Tu	1286	1869	12 Apr.	Tu
1250	1834	9 May	Sa	1287	1870	2 Apr.	Su
1251	1835	28 Apr.	W	1288	1871	22 Mar.	Th
1252	1836	17 Apr.	M	1289	1872	10 Mar.	M
1253	1837	6 Apr.	F	1290	1873	28 Feb.	Sa
1254	1838	26 Mar.	Tu	1291	1874	17 Feb.	W
1255	1839	16 Mar.	Su	1292	1875	6 Feb.	Su
1256	1840	4 Mar.	Th	1293	1876	27 Jan.	F
1257	1841	22 Feb.	Tu	1294	1877	15 Jan.	Tu
1258	1842	11 Feb.	Sa	1295	1878	4 Jan.	Sa
1259	1843	31 Jan.	W	1296	1878	25 Dec.	Th
1260	1844	21 Jan.	M	1297	1879	14 Dec.	M
1261	1845	9 Jan.	F	1298	1880	3 Dec.	Sa
1262	1845	29 Dec.	Tu	1299	1821	22 Nov.	W
1263	1846	19 Dec.	Su	1300	1882	11 Nov.	Su
1264	1847	8 Dec.	Th	1301	1883	1 Nov.	F
1265	1848	26 Nov.	M	1302	1884	20 Oct.	Tu
1266	1849	16 Nov.	Sa	1303	1885	9 Oct.	Sa
1267	1849	5 Nov.	W	1304	1886	29 Sept.	Th
1268	1851	26 Oct.	M	1305	1887	18 Sept.	M
1269	1852	14 Oct.	F	1306	1888	7 Sept.	Sa
1270	1853	3 Oct.	Tu	1307	1889	27 Aug.	W
1271	1854	23 Sept.	Su	1308	1890	16 Aug.	Su
1272	1855	12 Sept.	Th	1309	1891	6 Aug.	F

An. Hej.	An. D.		Day.	An. Hej.	An. D.		Day.
1310	1892	25 July	Tu	1348	1929	7 June	Su
1311	1893	14 July	Sa	1359	1930	27 May	Th
1312	1894	4 July	Th	1350	1931	17 May	Tu
1313	1895	23 June	M	1351	1932	5 May	Sa
1314	1896	11 June	F	1352	1933	24 Apr.	W
1315	1897	1 June	W	1353	1934	14 Apr.	M
1316	1898	21 May	Su	1354	1935	3 Apr.	F
1317	1899	11 May	F	1355	1936	22 Mar.	Tu
1318	1900	29 Apr.	Tu	1356	1937	12 Mar.	Su
1319	1901	18 Apr.	Sa	1357	1938	1 Mar.	Th
1320	1902	8 Apr.	Th	1358	1939	19 Feb.	Tu
1321	1903	28 Mar.	M	1359	1940	8 Feb.	Sa
1322	1904	16 Mar.	F	1360	1941	27 Jan.	W
1323	1905	6 Mar.	W	1361	1942	17 Jan.	M
1324	1906	23 Feb.	Su	1362	1943	6 Jan.	F
1325	1907	12 Feb.	Th	1363	1943	26 Dec.	Tu
1326	1908	2 Feb.	Th	1364	1944	15 Dec.	Su
1327	1909	21 Jan.	Sa	1365	1945	4 Dec.	Th
1328	1910	11 Jan.	Th	1366	1946	24 Nov.	Tu
1329	1910	31 Dec.	M	1367	1947	13 Nov.	Sa
1330	1911	20 Dec.	F	1368	1948	1 Nov.	W
1331	1912	9 Dec.	W	1369	1949	22 Oct.	M
1332	1913	28 Nov.	Su	1370	1950	11 Oct.	F
1333	1914	17 Nov.	Th	1371	1951	30 Sep.	Tu
1334	1015	7 Nov.	Tu	1372	1952	19 Sept.	Su
1335	1916	26 Oct.	Sa	1373	1953	8 Sept.	Th
1336	1917	16 Oct.	Th	1374	1954	28 Aug.	M
1337	1918	5 Oct.	M	1375	1955	6 Aug.	Sa
1338	1919	24 Sept.	F	1376	1956	6 Aug.	W
1339	1920	13 Sept.	W	1377	1957	27 July	M
1340	1921	2 Sept.	Su	1378	1958	16 July	F
1341	1922	22 Aug.	Th	1379	1959	5 July	Tu
1342	1923	12 Aug.	Tu	1380	1960	24 June	Su
1343	1924	31 July	Sa	1381	1961	13 Jun	Th
1344	1925	20 July	W	1382	1962	2 June	M
1345	1926	10 July	M	1383	1963	23 May	Sa
1346	1927	29 June	F	1384	1964	11 May	W
1347	1928	18 June	W	1385	1965	30 Apr.	Su

An. Hej.	An. D.		Day.	An. Hej.	An. D.		Day.
1386	1966	20 Apr.	F	1404	1983	6 Oct.	Sa
1387	1967	9 Apr.	Tu	1405	1984	25 Sept.	Th
1388	1968	29 Mar.	Su	1406	1985	14 Sept.	M
1389	1969	18 Mar.	Th	1407	1986	4 Sept.	Sa
1390	1970	7 Mar.	M	1408	1987	24 Aug.	W
1391	1971	25 Feb.	Sa	1409	1988	12 Aug.	Su
1392	1972	14 Feb.	W	1410	1989	2 Aug.	F
1393	1973	2 Feb.	Su	1411	1990	22 July	Tu
1394	1974	23 Jan.	F	1412	1991	11 July	Sa
1395	1975	12 Jan.	Tu	1413	1992	30 June	Th
1396	1976	2 Jan.	Su	1414	1993	19 June	M
1397	1976	21 Dec.	Th	1415	1994	8 June	F
1398	1977	10 Dec.	M	1416	1995	29 May	W
1399	1978	30 Nov.	Sa	1417	1996	17 May	Su
1400	1979	10 Nov.	W	1418	1997	7 May	F
1401	1980	7 Nov.	Su	1419	1998	26 Apr.	Tu
1402	1981	28 Oct.	F	1420	1999	15 Apr.	Sa
1403	1982	17 Oct.	Tu	1421	2000	4 Apr.	Th

N° V.

Several Forms of Perwanahs.

I. FOR THE OFFICE OF KRORI.

IT is ſignified to the Chowdries, Kanoongoes, Head-men, and Peaſantry of the Pergunnah of Rebeemabad, that whereas the buſineſs of the office of Krori, of the ſaid Pergunnah, is given and entruſted by the world-ſubjecting and ſun-refulgent command, from the beginning of the ſeaſon of autumn, to the fortunate Kojeh Maſoom, it is required, that having acknowledged the ſaid perſon abſolute Krori of that Pergunneh; and having given an account to the ſaid perſon, of the lawful rent and dues of the Diwany, every year according to engagement and equity, they occaſion no diminution or deduction; and deviate not from his

good advice, which in every respect shall be conducive to loyalty and to the wealth of the state. Let them not transgress, and let them obey him as it is required. And of one and all of the transactions of the said Pergunneh, let them not keep any thing secret or concealed from him. And let the conduct of the said person be this. Having made the practice of fidelity and truth his distinguishing character, and having performed with propriety, the duties of that employment, let him not transgress the minutest article of these; either in skill or attachment. And let him follow so pleasing a method with the farmers, that being easy in their situation, they may be intent on forwarding cultivation, and building; that the revenue may be increased every year: and whatever shall be collected let it be transmitted daily to the royal treasury. In this matter act conformably to instructions: make no deviation.

II. FOR HOLDING A JAGEER.

WHEREAS according to the world-subjecting sun-resplendent mandate, the sum of five lacks of dams, in the Pergunneh of Feridabad, in consequence of the removal of the noble and princely Mozuffer Khaun, having been bestowed and conferred on the illustrious and honorable Behadar Khaun, by way of Jageer, from the commencement of the season of autumn; and a second time represented, on the 21st of Jummadissani, the *Sabli* * is now drawing out a royal commission for this purpose, it is required that the Chowdries, Kanoongoes and Husbandry of the said Pergunneh, having acknowledged the said person Jageerdar of that place, shall give an account of the just rent and dues of Diwany, to the agent of the said Khaun; and shall not withhold or deduct a single dam from that sum. And whatever the former Jageerdar shall have collected, after deducting the dues of collection, let it be returned to the agent of the present Jageerdar. Considering this as peremptory let them act according to instructions.

* *A person whose business it is to make out Commissions.*

III. FOR HOLDING THE OFFICE OF FOTEDAR.

THE very important information is communicated to the fortunate and honourable Meer Ibraheem, Krori of the Pergunneh of Mohammedabad, that whereas the office of Fotedar of the ſaid Pergunneh has been given and conferred, from the beginning of the ſeaſon of harveſt, upon the cream of cotemporaries Dianit Raui, it is required, that having daily committed and intruſted to his agent, whatever rents and cuſtoms of that Pergunneh have been paid, he will keep them with great care in the treaſury; and, that having day after day tranſmitted an account of the collection, with the ſignature of the Fotedar, he will ſend them monthly to the royal regiſter; and let him not, without his knowledge have a ſingle dam any where elſe; and let him be careful leſt the Gomauſhteh of the Fotedar engaging in uſury and trade, embezzle the money of government: that if, in future, any balance remain with the treaſurer, he may be accountable for it. Conſidering this buſineſs expreſs, let him make no reſiſtance or evaſion.

IV. FOR THE OFFICE OF KARKUN.

LET the Chowdries, Kanoongoes, and Mukkudims of the Pergunneh of Noorpoor know, that as the cream of cotemporaries, the ſtedfaſt in the faith, Khojeh Gungaram, is appointed to the office of Karkun of the ſaid Pergunneh, it is required that, having conſidered him abſolute Karkun of the Pergunneh, and having inſtructed him in every matter both general and particular, they keep nothing hidden or concealed from his knowledge: and let them not deviate from his reſpectable opinion and advice. And with regard to the conduct of the ſaid perſon, having made the practice of fidelity and truth his diſtinguiſhing character, let him attend to the management of the ſaid Pergunneh according to eſtabliſhment; and having ſettled the buſineſs of each village ſeparately, let him aſcertain the whole rent of the Pergunneh; and having made out an account of the amount ſigned by the Sheikdar, Chowdries, and Kanoongoes, let him diſpatch

it ; and let him obſerve ſuch a conduct that we may receive proofs of loyalty and wealth ; and let him draw his monthly pay, according to the engagement of the preſence, out of the hands of the Fotedar, agreeably to the practice and eſtabliſhment of government : and having kept a journal of the collection every month and of the receipts and diſburſements, let it be tranſmitted to the royal regiſter. Conſidering this as poſitive, let him act as directed.

V. TO A JAGEERDAR ON THE SUBJECT OF A COMPLAINT.

IT is ſignified to the agent of the Jageerdar of the Pergunneh of Goheram, and at this time Gunher Saho * has come and complained that he has a demand on Dowlet Khaun the Afghan (for a ſum borrowed upon bond) who is dilatory and obſtinate in the payment of it. It is required that if this be the caſe, they will cauſe him to pay whatever is due ; that he who is in the right may receive juſtice. And if it be otherwiſe, let him ſubmit the affair to the deciſion of the noble law ; that violence may not be allowed againſt any one. Let him conſider this as poſitive.

VI. FOR THE OFFICE OF FOUJDAR.

AFTER ſalutation, it is ſignified to the cream of nobles and peers Nadir Khaun, that the addreſs which was ſent arrived. And with regard to what was written of his laudable exertions, chaſtiſing the refractory of that diſtrict, it is the cauſe of his being approved of. Pleaſe God he will meet with a recompence adequate to his ſervice and fidelity. It is required that he be conſtantly repreſenting the ſtate of theſe parts ; becauſe it will be agreeable. On this ſubject this is ſufficient †.

* *Saho in the Hindoo language ſignifies a Merchant.*
† *Vid. Inſhai Herkern.*

THE END.

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